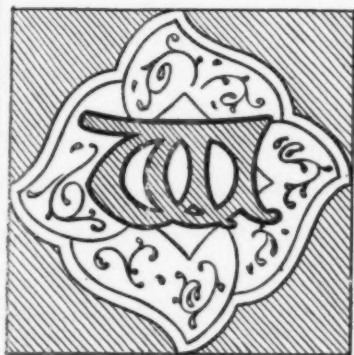


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wanting to
have a friend
is altogether
different
from want-
ing to be a friend. The former
is a mere natural human
craving, the other is the life
of Christ in the soul.

—J. K. Miller

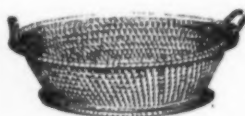
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No. 7

Paul Lawrence Dunbar, the negro poet, died last week at Dayton, Ohio, of consumption.—Vice Admiral Choukinn was shot by a woman while in his office at Sevastopol on Friday. He will recover.—A comprehensive scheme of fortifications prepared by the Taft board will cost over \$119,000,000. Is such an expenditure needed?

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

The Spirit of Union

Last week an important conference was held at Dayton, O., between the representatives of three prominent denominations, the Congregationalists, the Protestant Methodists and the United Brethren. Dr. Washington Gladden of Columbus presided, and leading men in the three bodies were prominent in the discussions. The steps taken give promise of a complete union. There are, of course, certain matters to be considered by each of the three communions, before the union can be finally consummated. But it is believed that these can be disposed of in a manner to assure all concerned that fair treatment has been accorded.

It is natural that a denomination should be jealous of its past history. No body of people wishes to disappear and leave no trace. This sentiment manifested itself at several points in the Dayton conference. The Congregationalists are much the strongest of the three bodies. Would they not simply absorb the other two? This, the smaller ones thought, resembled too much the policy of "benevolent assimilation."

And yet does not any movement toward union imply the sinking of differences, and therefore of separate bodies, opinions, names, denominations? No one seriously wishes union who is not ready to make some sacrifice of denominational holdings for the common cause. It is only natural that every people should regard all features of its belief, practice, organization as in some manner essential to any well provided church. Yet every one of the present communions holds several, perhaps many, unnecessary and even useless heirlooms of the past which it must be willing to sacrifice for the sake of common service.

Meanwhile it is instructive to find that there is a group of our own people, who are supposed to be devoted heart and soul to the work of unity, who are so far belated that they are not even ready for the mild form of co-operation known as Church Federation. Is it really true that when by the time we should be teachers of others, it is necessary that some of our own forces should be taught the first principles of our plea? It is unfortunate that at a moment when we should be leaders in the greatest work of the age, some of our most valuable time and strength must be spent in attempting to whip into line certain of the stragglers who are loitering in the rear, or actually pulling back.

We are, however, assured that this reluctant and hostile attitude is not really representative of the Disciples of Christ; that the great body of our people are really devoted to the cause which has given us being, and are making earnest efforts to realize that union by every means within reach in the churches and cities where they abide.

Preparing the Way

Before Jesus came the forerunner, John the Baptist. He was a voice, crying in the wilderness, "Prepare ye the way of the Lord." In every important transaction a work of preparation is necessary. We prepare for the day's business, as clam-

orous duties call. We prepare for a journey, for a protracted meeting, for an anniversary, for innumerable things, and the results are measured largely according to the thoroughness of the preparation.

Many of our churches are already well along with their preparation for the March offering. It has become a habit with them, and there is something in the very atmosphere of winter that suggests it. As the time draws nearer, the note of preparation rings louder and sweeter. And when the day comes, the wilderness of conflicting duties and crowding cares cannot prevent its being a high and glorious day. But with many others the work of preparation lags apace. They have never had the advantages of a long settled pastorate, and have never developed habits of benevolence. Now is the time to get to work in earnest.

Methods will vary, according to needs and local conditions. But some things are cardinal everywhere. The offering should be carefully announced at every service for at least a month before March 4th. The announcement should not be made in an apologetic tone—better not make it! State the date and the purpose, as if it were one of the feasts of the church; it is. Then the sermons should all be shaped with reference to it, not necessarily immediate and direct, but leading up to the great occasion, bearing on the springs of generosity, and in every way quickening and inspiring. Distribute literature. Have the pastoral letters in hand, all signed and addressed, together with the special offering envelopes ready to enclose and mail. Prayerful, intelligent, earnest preparation will enlist more givers than ever, and they will give more.

THE VISITOR

The University of Virginia is one of the oldest educational foundations in the South and without doubt the most honored. From the heights of Monticello, where Jefferson lived, one may look down upon the classic structures which remind him at once of their models in Athens and Rome, and of the genius of the founder. For the University of Virginia is the child of Thomas Jefferson. Of the three contributions which he made to his country and his age, which he wished mentioned on his tomb, the Virginia Bill of Rights, the Declaration of Independence and the University of Virginia, the last is not least. With an eye to the beauty of its farm, the great Democrat laid out its grounds, planned its structures, and watched its rise, marking through his field glass any deviation from his designs, and hurrying down the mountain side on horseback to correct the error.

The University has justified its founder. Its class rooms have sent out men to honor every profession. Its professors have always stood high in educational circles. It is not otherwise today. The old guard of teachers is thinning, but some great men remain, and a fine company of younger instructors is appearing. Of those in active service Noah K. Davis is the Nestor. Although much shut in by infirmities, he holds the undivided regard

of his students. Professor Harrison has performed a monumental work in giving to the world his great edition of Poe in sixteen volumes, the first of which contains a biography of the poet that will be the standard for this generation. He is just bringing out the volume on Washington in the "Heroes of the Nations." Prof. Kent, among the younger men, is one of the most popular in the University, and his English class-room is always crowded. Most fortunate has been the election of Dr. Alderman of Tulane to the Presidency. This office, formerly held by the faculty in rotation, had come to assume such proportions as to demand a strong man to fill it. It appears that the proper choice has been made. Dr. Alderman possesses the qualities of force, executive ability, eloquence and popularity which have raised the enthusiasm of instructors, students and alumni to a high level.

* * *

But the Disciples of Christ are chiefly concerned in the religious work at the University. It is the happy issue of the admirable work attempted by the Christian Women's Board of Missions at several state universities that our interest has been aroused in the teaching of the Bible and religion at these institutions. At the University of Virginia a beginning of this work was made soon after the establishment of the Bible Chair at Ann Arbor. The Visitor well remembers the first session. The Y. M. C. A. cordially co-operated. The religious committee of the University approved and assisted. The lectures were given in the University chapel, a stone church used for Sunday services. In that day the Y. M. C. A. had a most small and inconvenient headquarters, and was able to do but little.

Today all this is changed. The family of Wm. E. Dodge, of New York, which has been very generous to many good causes, has performed an act of striking value to the University and to the entire student world. This is the erection of a beautiful building called "Madison Hall," on a lot just opposite the "Lawn" or campus. This magnificent hall contains a large reading room, an auditorium, a lecture hall, several conference rooms, reception rooms, offices, bed-rooms, gymnasium, and bath arrangements of the most complete character, and is furnished throughout with the finest equipments, pictures, busts, libraries and adjuncts for the work of the Association. It is impossible now to think of another college Y. M. C. A. so completely furnished with the means of useful work as this.

* * *

Nor is the association a mere ornament. Mr. McIlhenny, the secretary, is a master workman. He has a corps of helpers, and the building is a constant resort and a hive of industry from morning to night. The advantages of the Association are fully appreciated by the students, and the place is used, not alone because it is beautiful, but because it meets the needs of the men. It was here that the Visitor made his home on this recent visit, and was delighted with the deep earnestness of the young men he met. It is often asserted

that the atmosphere of a state University is irreligious and unfavorable to religious thought. It would be difficult to convince any one who carefully studies the situation at Charlottesville that this is the case there. Not that all the men are devoted to religious interests, either among the students or the faculty. But with such men as Professors Davis, Kent, Tuttle and others, who might be mentioned, in the chairs of instruction, and such a force as the Y. M. C. A. at work, there is admirable reason for better things. Young men do not leave the severe duties of their courses in arts, law and medicine to attend lectures on the Bible, and three request additional conferences every afternoon at the hours usually devoted to athletics, and again at 10 o'clock at night, remaining till midnight and after to talk of biblical literature and teachings, the fundamental truths of the Christian faith, and the most helpful literature upon these themes, without having more than a passing interest in the subjects. The missionary interest is strong. A good delegation will go to Nashville to the Student Volunteer convention, and an excellent class in missions is maintained.

The Bible Chair work this year has centered in the lectures and conferences just described. Prof. Forrest, who succeeded Charles A. Young as instructor, was held at Ann Arbor during the autumn by the illness and absence of Prof. Coler. His work at the University of Virginia has been greatly appreciated, and has opened a way for the consummation of a plan of the highest interest to all lovers of the work. It was manifest, at the very beginning of the Bible Chair work, that it had a definite purpose toward which it must work, viz., the incorporation of Bible study as a part of the regular work of every state University. It was the absence of such work, as a fault or deficiency in the equipment of the state institutions, that called the Bible Chairs into existence. If then, by their efforts and influence, the universities could be led to remedy the defect, the purpose of the work would be achieved. It is an interesting fact that at the University of Virginia, the most conservative of all in its policy, the prospect of securing such a result is very bright. It is the difficulty of securing students for the Bible Chair classes, for which no University credits can be secured, that has been felt as the chief hindrance of the work. It now seems probable that the University of Virginia will create a chair of biblical literature, provided it receives the co-operation of the C. W. B. M. and as a still more favorable token will elect Mr. Forrest to this position. This would fulfil in the highest manner the hopes and promises of the Bible Chair work. If we could hope for such an issue in all the state Universities where the work has been begun, it would be a notable achievement indeed. To secure the teaching of the Bible in the state schools by Christian men of character, consecration and evangelical earnestness, would be a consummation beyond measure happy, even though these men were not disciples. This is not a point to quarrel over. We want the work done, and are honored in securing it, be the teacher who he may. But when in addition the disciples are favored by the election of their own representative, the most ambitious could ask no

more. Dr. Kent has worked hard and faithfully in the interest of the Bible Chairs at Charlottesville since their foundation. Without his aid they could not have begun or continued their work. He has high hopes for the future of the enterprise under the new conditions, and believes that President Alderman likewise approves it.

The church in Charlottesville, of which Brother Sine is pastor, is moving forward without incident in its work. C. H. Walker, the city treasurer, remains its strongest pillar. Among the students in the University are the sons of Homer T. Wilson, of Texas, and John Shishmanian, late of Constantinople.

"Behold Him now where He comes!
Not the Christ of our subtle creeds,
But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken.

—Richard Watson Gilder,
The Passing of Christ.

Editorial Notes

A faithful use of March Offering supplies, it is said, will always insure success.

Hold a Foreign Missionary Rally in your church Sunday night, February 18th.

The more missionary spirit a church has less ice cream and oyster soup it will take to run it.

Let it be remembered that a great March Offering is a part of the "Four Year's Campaign" leading up the Centennial in 1909.

"Preach the gospel to every creature." Is there one left out, a little one, a black one, a yellow one? What omissions mark this census? Not one.

There may be various kinds of heresy, but there is none more deadly to the church or to the preacher than the heresy of overlooking the Great Commission.

It is a pretty good idea for a preacher to follow where others have succeeded. Try to make your church a Living Link in the Foreign Society the first Sunday in March.

Our position as a people makes world-wide missions absolutely imperative for us. We should either change our plea or devote ourselves heroically to the task before us.

The church at Bethany, Neb., and the faculty and students of Cotner University

combine their offerings in the support of Mrs. Royal J. Dye at Bolengi, Africa. This scores an additional Living Link.

Is your church laying plans for a great forward movement in world-wide missions this year? You have no doubt decided to take the offering. Are you now planning to raise your full apportionment? Remember the first Sunday in March draw-eth nigh.

A missionary offering should be prepared for as a general prepares for a decisive battle. Nothing should be left to chance. There is one thing that should never be omitted. Every member of the church should be seen. The members feel a personal responsibility when they are visited. One who would probably put \$10 in the offering will give \$100 if he is properly approached and the needs of the work explained.

There are in many churches individual Christians who would support a missionary, or build a school, or a chapel, or a hospital, or endow a ward, if they were told about the need. The trouble is many do not understand the pressing needs of the foreign field. The preacher can give the information better than any one else. He will not be suspected of being actuated by any other than the highest motives. He can speak to those to whom he ministers more effectively than any missionary agent.

The reports from Africa are most encouraging. Our Foreign Society planted a church at Bolengi some six or seven years ago. The reports from that field run like the records of the apostolic church. They are a challenge to the churches at home to do what they are able to do. The following statement from Dr. Royal J. Dye will thrill the hearts of everyone who reads it: "The work of the native church is constantly enlarging. New towns are clamoring for evangelists to come to them. The native church is supporting one of every ten of the membership. Nine hold the ropes and one goes down. The evangelists voluntarily reduced their allowances that more might go. And now this new section of populous towns is asking for a teacher of the word of God. If you want to hit some of the lethargic and stingy people at home, just give them the Bolengi Church of Christ for an example. We have not had one wife beater in two years. There seems to be a halt in that sort of thing. Some are not up to the ideals we have for them, but they are on the way."

A correspondent writes suggesting a symposium on "How to Enlist All the Members in Active Work," and another on "Orders of Service." These are vital subjects, and a discussion will be timely and helpful. We invite the writer, and others also, to contribute. We shall be glad to collect a number of orders of worship, and publish them, for the guidance of the churches that are seeking to enrich and make more impressive the stated meetings. And as to work,—many churches are dissatisfied and restless, dismissing one preacher after another, simply because, from the official board down, they are idlers.

Interesting Journey in Far Tibet

We left Ta Chien Lu September 26th, Mrs. Shelton and the baby in a chair and I riding a horse. The chair journey was like any other chair journey, I suppose, except that we had very rough roads a part of the way, as the country is nearly all mountainous and two of the passes are a little over 10,000 feet altitude, on top of which it was very cold. Here on this journey Mrs. Shelton saw her first dead men lying in the road. We passed two lying in the road the first two days out. Arriving at Yacheo, we parted company, Mrs. Shelton and the baby having come eight days with me, they going on to Chentu, four days more, and I taking a raft down river. The rafts are made of large bamboo poles and are about 60 feet long and eight feet wide. You feel very safe on them for you are in the water all the time and no danger of sinking as in a boat. They use them because the river for a hundred miles is so full of rapids and in places so shallow that boats cannot be used. In the rapids we go very fast and it is somewhat exciting, especially when the water comes over the raft. I slept on the raft at night under some matting and at daylight we were off again before I would be up, but at the first rapid I would have to wake up and hold on to my bed to keep from being thrown out. On this raft I traveled in about four days the distance that overland takes about thirteen days' walking. At the place called Sui Fu I changed to a small boat perhaps 25 foot long and still had the most

The following narrative is a resume of my trip down from Ta Chien Lu to meet Mr. and Mrs. J. C. Ogden.

A. L. Shelton

dangerous portion of the journey before me. On the Yangtse river as far as Chung King there was nothing particularly dangerous, but after leaving Chung King the river has many bad rapids, and many times the boat was lost control of and we went round and round like a top, but fortunately we struck no rocks. We went very fast at times and saw many boats wrecked. At one place where there is a particularly bad rapid, there is a very narrow place into which, if you can guide the boat, there is no particular danger. It is between a very large rock and the shore. As we were nearing this place we met an enormous canoe boat which was bound up stream, being towed by a large bamboo rope pulled by forty men (the way all boats have to go up river). Their rope broke, and despite their best efforts, drifted rapidly to the middle of the river and on toward the rapids. The men were screaming for help. My own interest and attention was divided in watching them and our own boat, wondering if we should be able to pass into the narrow channel that meant safety. We got safely through just as the large boat went to wreck on the ragged rocks

on the other shore, striking stern first. I think no one lost their lives. As it hung for some time on the rocks, they were perhaps able to get ashore, but we passed so rapidly out of sight down river that it was impossible to tell.

At one place we saw two men fall into the river, dragged by the rope of a boat in which they had become entangled. One managed to get ashore on an oar thrown to him for a float. The other was still screaming and floundering in the water as we shot out of hearing down river. Many lose their lives annually on this river and it is estimated that fully ten per cent of all cargo going up river is lost. The loss of life and boats is so frequent that it seems of no consequence to anyone except those immediately concerned.

I arrived safely in I Chang after about fourteen days on the river. Here interest in the journey ceases, for from here on there are steamers. This, however, is nearly 1,000 miles from Ta Chien Lu. We arrive there tomorrow on our way up the river. We are on the steamer now. In a few days as soon as we can secure a house boat we shall begin the long tedious journey up river. The distance I covered in twenty-four days coming down will require some nine or ten weeks going up stream. We trust, however, that we shall have no serious mishap and arrive safely in Ta Chien Lu some time in February.

A. L. SHELTON.

Nov. 14th, 1905.

Not a Mission of Combat but one of Love

J. M. Lowe

The meeting recently closed at Agra, Kan., was unusual in many ways. Many of the leading citizens became Christians, including leading business men, farmers and their families. The number reached fifty-seven, about fifty being grown. A good feeling was shed abroad. The churches were drawn together, estranged ones were reconciled, a broader, better fellowship exists in Agra. The whole gospel was preached without partisan bias. Beyond question the position of the Christian Church is a winning one as a standard of appeal in evangelism. It affords a vantage ground impossible elsewhere. One of our evangelists is the most logical union evangelist. People came who had been reared in other communions, including Catholic, Lutheran, Baptist, and Methodist. Some of them in their growth toward a free large life, formed themselves in line and the transition was easy. There is a position that is union and central. In so far as we occupy such a position, we can afford to be generous. We must preach a positive and constructive gospel if we are to win, not protest for progress. Our position among the religious bodies of the world is fairly established. The battle is won. The next number on the program is "forward." If we covet a superior place, it shall not be won save by a superior message, a comprehensive and love laden evangel. Let us take the affirmative side of the question and prove that a united church will save the world by taking a generous share in that mighty enterprise, praising rather than blaming those who fought bravely in

an earlier day to give us our present heritage.

I was in a Kansas town which was still in the throes of partisan bitterness generated by a meeting supposed to have been held in the interest of the Christian union! The chief effort during my stay was to let the town see that our mission is not one of war upon our religious neighbors, but rather an attempt to unite them in a campaign of loving and saving the sinner.

Brethren, it is one thing to preach on love and another thing to love in your preaching. It is love that wins, not a discussion of love. If God's love is truly shed abroad in our hearts, it will shine through our hearts out into the world and it is still love not metaphysics or philosophy or criticism. With no disposition to be pessimistic, it seems to me that the actual output of love in the Christian world is ridiculously small in proportion to effort and money spent in the way of equipment. There is more of honest love in the drying up of a single tear than in pouring forth an ocean of the most scholarly wisdom the world ever knew. Preaching brilliant sermons, paying church debts, singing, praying, managing institutions of religion and learning are nothing if they do not augment the stream of love for which the thirsty world is waiting.

How heavily upon the shoulders of the ministry rests this burden of love. If

our churches are empty, it may be because the preaching is full of everything but love, the power that built the world and still upholds it, and the only power that will ever save it. This world will never be saved by orthodoxy, or doctrine, or the Bible or religion, or the church save as they are warmed to a glow by the sacred flame of love. Plans, methods, talking do not save unless love plans the work, works the plans, devises methods and inspires the talking. How unbearable the ache that it left in the heart when the preacher has just finished a learned (?) discourse proving that he is right and everybody else is wrong, as if a man is saved because he believes he is right. We are saved because we believe in Christ in such a way as to come to cherish for Him an unquenchable passion, a real affection that so binds us to Him that He becomes our very life, our very personality being transferred into a veritable Son of God. Then because He lives, we shall live also. This transformation cannot be wrought save as we love. Unless this profound fact enters both into the life and sermons of the preacher, his faith is vain and his preaching is vain. So far as we can see this truth we come into possession of the mission, passion, and viewpoint of Jesus, from which viewpoint alone can we love our enemies and pray for those that hate us.

Am I false to my own position by discussing rather than loving? In a future article, if the Lord and the Editor permit, I will tell you of my love for everybody and why I can do it.

Young Men's Baracca Bible Classes

Marshall A. Hudson

In the year 1890 the writer, realizing that the church was fast losing their hold upon the young men of Syracuse, resolved to form a Bible class which would reach and hold men. To this end an organization was formed by eighteen young men with this platform which has since been adopted by the National Union, "Young men at work for young men, all standing by the Bible, and the Bible School." Our aim was first to reach and hold young men for the Bible School and then lead them to Christ. The foundation therefore was the word of God, and the class was to study the Sunday School lesson Sunday and aim to a large attendance at that time. The Bible word Baracca was chosen from 2d Chronicles 20-27, and the spelling was slightly changed to get it in the beautiful gold pin worn by its members. Baracca is a Hebrew name meaning "Happy" or "Blessed" and we aim to bless and make happy every man who comes in our circle. From the first we put the responsibility of the class work upon its members, who elect their own officers and teachers and become responsible for the work of the class. Believing that young men do not want to have something done for them but want to do something for some one else, we put every man at work. The Hustlers, Membership, Relief and other committees were active and alert, and soon we had 200 men. After a history of fifteen years we have 187 men from our class who have joined our own church while scores have gone elsewhere. We did not believe that men wanted to be taught and handled the same as the infant or junior class was, and that they resented it and drifted from the school. After

the opening exercises of the main school our Baracca class repaired to the Baracca Room, which is also our club room for the week. Here the President presided, calling upon the Secretary, Treasurer, and Teacher to do their work. An opening and closing exercise was taken in hand by the president, and the class came back for the closing exercises of the school. We could do very little with the average Baracca man in one short hour on Sunday so we decided to open our room during the week. We had our game nights, our City Council for debates, our prayer meetings, and business meetings, Bible Club, lecture course, orchestra, basket and base ball teams, male quartets and in fact anything to come in contact with men and hold them. We soon found that sympathy was the key that would unlock the hearts of our members. So in forming such things as the men were interested in we reached their friendship and established a strong class spirit.

Our main work was in our secret service. At first only four men signed a pledge to pray at noon every day for the unconverted Baraccas and to speak to them about it. In four days, the first man came to Christ, and joined our secret work. We called it secret service because the class did not know exactly who its members were and once a month we met secretly for prayer, when every one was pledged to pray aloud. These pledges are now printed 50,000 at a time, and are free with other literature of the class, by enclosing a stamp with the request to The Baracca Supply Co., Syra-

cuse, N. Y. They also supply literature for the ladies' class called Philathea or "lovers of truth." Soon other churches seeing our work began to ask for literature and classes were soon formed all over the Union and Canada. In 1896 these classes formed a National organization called the Baracca Union of America with this as their National Platform, "Young men at work for young men, all standing by the Bible, and the Bible School." There are to-day 100,000 men registered in this Union, scattered in every state and province of the United States and Canada. The Ninth National Convention was held last year in Detroit, Mich., and the tenth convention will be held in Albany, N. Y., in May, 1906.

At the St. Louis convention held in 1905, the new constitution was adopted permitting foreign countries to join our Union. Since then England has formed many classes and also India and Australia. In Australia an effort is on foot to organize a National Union.

Many pastors write us of hundreds of Baracca men who have joined their churches and we have really been "blest to be a blessing."

A national paper called World Wide Baracca is published at Syracuse, N. Y., and the class spirit and enthusiasm is largely passed from one class to another in its columns. What God has in store for the Baracca movement we know not, but we await his commands, ready to enter the open doors. Every denomination is represented in 1,200 classes and we are looking for our million members. We have demonstrated that our plans do reach and hold men in the Bible School and bring them to Christ.

Our Servants for Christ's Sake

W. R. Warren

Centennial Secretary

Somewhat there is a continual disposition to get relationships wrong end first. People think of themselves as being assistants of their ministers when they are somewhat faithful in Christian service. As a matter of fact, the minister is only an assistant of the people whom he is called to serve. They are the responsible parties. In the same way, the Foreign Christian Missionary Society is only the agent of the churches. The charter provision making it consisting of those who contribute a certain amount to its funds has become a dead letter. The people of any church may sit in its annual conventions, speak on the questions that are raised as to its plans and methods, vote in the election of its officers and in every way have a share in shaping its policy and directing its work, without ever being asked how much they have put into its treasury. Our conventions are really great mass meetings of those brethren who are interested enough to attend; and the men who come together from month to month at Cincinnati as the Executive Committee meet to carry out the wishes of all the churches as represented in the conventions, just as the officers who give their entire time to the service in the office at Cincinnati, and in the field throughout the country, are carrying out the directions of the Executive Committee. All these are our servants for Christ's sake.

As we review the work which has been accomplished under their direction in the

last thirty years, meet the men and women whom they have employed and are employing in the foreign field, become acquainted through reliable reports with the converts that have been won from heathenism and the Christian home established in the midst of pagan darkness, we are constrained to cry, "Well done, good and faithful servants." As we examine the plans and prospectus for the year and the years before us, we cannot fail to approve the wisdom and faith and courage with which progress is being assured.

But the only way in which these plans and prospects can be brought to full accomplishment and realization is by earnestly supporting as well as warmly praising our agents in this work. Let us daily pray the Lord of the Harvest that more of the best and brainiest of our young men and women shall consecrate themselves to this great work. Let us definitely plan our annual expenditures for foreign missions just as we definitely plan for the purchase of the year's food and clothing. It is possible sometimes for us to make last year's clothes serve another season, but last year's preaching and last year's hospital service will not answer the questions and meet the needs of those who come inquiring and seeking this year. Those who gave to missions last year

should plan to give more this year and to personally enlist their friends and acquaintances in the same blessed service.

If anywhere there is one who feels that the organization of the Missionary Society for preaching the gospel in heathen lands in unscriptural, this objection does not absolve him from giving. There are a number of independent missionaries in the foreign field who would gladly receive and faithfully use any assistance vouchsafed them. And when one really wants to assist in carrying out the Lord's command he will not have to seek far to find the name and address of these missionaries or of the papers who serve as their receiving agents in this country.

The missionary question, after all, is not how or where, but whether. You may be able to find an excuse for refusing to help in the glorious work which the 466 missionaries of the Foreign Society are accomplishing, but the Lord of the Harvest will scarcely excuse you, however limited your means, for having no share at all in world-wide evangelism. You were saved in order that you might bear a part in saving others. Your King proposes to save the entire world. The men who began the movement whose Centennial we are to celebrate in four years were accustomed to take Christ at his word. Are we their real successors and have we any right to celebrate their Centennial if we fail to accept him "thus sayeth the Lord" for universal missions?

The Problems of Missions in Argentine

Mission work in the Argentine Republic has a number of problems to solve, some of which are peculiar to this country, or at least more prominent than elsewhere.

The people are morally degraded. Rents are high because many cheat the landlord. The condition of many laborers and servants is bad because employers do not pay their employees. As one passes through the streets of great cities he is astonished by indecent acts which at home would result in prompt arrests. The temper of the people is violent and unruly, so a military oligarchy rules the country, and foreigners wisely retain their nationality and the protection of their native flags. There are one million foreigners in the Republic. Men and women live together and rear families, or separate and contract new unions, without legal license or clerical blessing. The national lottery does a large business, and one-fourth of its profits goes to the church. Priests are immoral and sceptical. A priest publicly stated, in a grocery store near by home, that he did not believe in the existence of God.

Argentines are fairly educated. Daily newspapers abound. The national col-

leges foster intellectual pride and atheism. Atheism does not drive a man out of the church. Neither does immorality. The church is a state institution, to which men belong for politic reasons. The ordinary man never goes to worship or confession.

On the other hand there are many things to encourage the Protestant missionary. The climate is good, one of the best in the world. I am writing this Christmas day, and it is a little too hot for comfort, but nights are always cool. The Protestant is respected. I have received courteous treatment from all. Law and public opinion give us the right to preach, teach and print what we please. The field for missionary work is large. In Buenos Aires, population 1,000,000, there is room for 150 more missionaries. One great province, Corrientes, has no missionary. I recently went south on the Southern Railway, and there is one feeble mission between here and Tandil, a distance of 170 miles.

W. J. Burner

C. W. B. M. Missionary.

A large part of the missionary work has been done by men of small education and scanty financial support. Their work is worthy of all praise, but something more is needed. The work of the Methodist Episcopal Church is aggressive in the large cities, but not elsewhere. The work of the Baptist Church is in its infancy. The work of the Disciples is not yet begun, as we have been here but two months and do not know the language. Where we will begin we do not know, but probably in Buenos Aires. At present, we are living in the beautiful city of La Plata. The population of La Plata, including the fort, is 78,000. There are three small Protestant missions. It is probable that La Plata will become the chief educational centre of Argentina. A properly qualified man could do a great work here, and could reach a class as yet uninfluenced by the Gospel. No work has ever been attempted among the students. In fact, there is no influential native Protestant in Argentina.

I feel sure of success. The Gospel as we preach it is the Gospel for Catholic lands. Let us preach it in all of them, but let us make it effective here in this great republic.

"When Thou Makest Feast"

Adelaide Gail Frost

The thought of receiving did not seem to be uppermost in the hearts of the First Church of Christ in Mahoba, India, this year, at least the members seemed glad to give where there was no hope of return. The Sunday before Christmas at "collection" time it was explained that during Christmas week a dinner was to be given to the poor "who would eat from our hands," therefore from caste-less hands. The tray passed for the money offering yielded up a very good sum considering that the majority of the church members were either children of the Orphanage or adults getting a very few dollars per month, though not all low according to India's scale of wages. When the money was accounted for we found that the Christian native brethren had a larger share in the contribution than we missionaries, for which we were glad, as the general expectancy is from us ordinarily. On several days preceding the feast day workers gave out invitations and published the news of the "free dinner." On the feast day itself quite early the poor and wretched began to congregate outside. Within the native brethren and sisters, and indeed the Orphanage girls and missionaries, were busy, too, preparing the food. A great shallow iron vessel was over the fire built down by the lake and I saw Brother Gordon and some of the "Professors" in our "Young Ladies' Seminary" cautiously turning fried wheat cakes called "puris" in the boiling oil in that huge kettle. They turned them with an implement looking something like a medium-sized spade. A little below them was a merry group of girls sitting on the ground about Dr. Gordon and Miss Burgess cutting up vegetables to go into another great kettle. A native preacher joyfully disclosed a big box of Indian sweetmeats, jalebi and laddu and barfi and batana, and near was a heap of dishes made from the leaves of

a tree, oh charming crockery of Hindustan that need never be washed! By four in the afternoon the waiting guests were invited to seats on the tennis court and they sat around three sides of it, on the remaining side the girls of our Orphanage were seated. There were over fifty of the poor and hungry there, not nearly so many as though the food had been uncooked because of the caste prejudice of India, but these were truly poor and outcaste. Such a sight, wretched, unlovely, starving old age, dirty, neglected, miserably thin children, blind eyes, deformed limbs, fingerless hands, noseless faces, such filth, such rage, such starved souls as well as bodies! As I looked at them I said as many and many another time, "Made in the Image," oh, how far from the Beautiful Garden has man, created in His image, come! Such a contrast they were to those girls of India who sat there under the peepul trees singing, their faces clean, wholesome, shining, their draperies clean and complete, and they not a generation removed from famine and idolatry! They, too, had once been starving and many had been diseased, but Jesus, whose praises they sang, had wrought the great miracle in them. "Jesus has saved my life," they sang, and I looked at the poor, stunted and deformed creatures eating so voraciously and felt that many did not comprehend much but that they were getting filled with the food of the body, but that when "warmed and filled" they might, perhaps, think of the "why" explained to them. We live in constant sight of this struggle of so many for a bare existence and, friends, who read this, these are hard days for this and other parts of India, bordering on actual famine. Shall we be allowed to open doors of refuge to many again and thus provide many more open doors of utterance?

It is so satisfying to see the older girls in the Orphanage caring for the little new sisters being rescued. After not many days the bread is returning. By the way, we did not use quite half of the amount contributed to pay for the dinner. We can do it again.

A SILENT VOICE.

How oft, alas! the sweetest singing bird
Has tuned its voice through all the summer days

While care-dulled ears, accustomed to
its lays,
Scarcely caught the song, its melody unheard.

But when 'tis silent, ah! how sweetly then
Do love and memory catch the floating strain,
And hold each fragment with regretful pain—

As if lost music might be found again!
—J. Oliver Smith.

THREE GATES.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates—First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest—"Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

Tuesday the senate passed a consular bill, eliminating the requirement for examinations as to fitness, but retaining other admirable features, providing for promotions, inspection, etc. There is great need of consular reform.

An Impediment in Christian Speech

Edw. Oliver Tilburn

"For whosoever shall call upon the name of the Lord shall be saved."

How then shall they call on Him in whom they have not believed? and
How shall they believe in Him of whom they have not heard? and
How shall they hear without a preacher? and
How shall they preach, except they be sent?
(The Apostle Paul to the Romans.)

Here are four questions; four "hows," summing them up with the introductory statement concerning salvation, we wish to ask, with the object and purpose of world-wide Missions before us: "How shall they be saved unless preachers are sent? And "How" are they to be sent and supported without money? Let some one who is wiser than I make reply; I will confess that I cannot.

You will note in the above an impediment in speech—and in salvation.

First; the ones to be saved cannot speak, because they do not know how. The impediment is not one for which they are to blame.

Secondly; Those who would go to them, suffer with like impediment, because they are not sent. For this they are not to blame. There may be many who are willing to speak, if they were only placed in position so to do! Then again, there are many who cannot speak to as many as they would like, because the means are not sufficient to the end. They need better support. They are not to blame. Who is? Perhaps you can answer.

The facts are, that many who might do much are not doing anything for the work of World-wide Missions. So many who fail to understand the mission of the church. So many who lack in this grace. Why?

The Apostle Paul, speaking of the grace of the churches of Macedonia, urges the church at Corinth "That ye abound in everything in faith, and utter-

ance, and knowledge, and in all diligence, and in your love for us, see that ye abound in this grace also!" He calls to their mind "The grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich;" and in the reference to the churches of Macedonia says that they had given themselves to the Lord, and calls upon the Corinthian brethren to prove their love by the grace of beneficence in caring for the needy. Perhaps the exercise of this grace may go farther to prove that we have given ourselves to the Lord, than any other one thing we may do. It would surely answer the question of "How."

The lack of this is surely an impediment of perfect Christian speech in our confession of Christ our Savior. How can we find Christ a Savior if we are not saved from meanness? Deeds speak louder than words. Giving is the Shibboleth of grace. Do you recall the narrative of the Ephraimites at the passage of the Jordan? Fleeing for their lives, they were met by the Gileadites who demanded of them assurance that they were entitled to cross because one with their enemies and not as fugitives. The denial of their tribe was not sufficient; "Say Shibboleth?" demanded the Gileadites. Alas, they said "Sibboleth" because they could not frame to pronounce it right. An unfortunate impediment in speech. They were lost.

In the matter of giving, say "This grace also." There are some who find it difficult to pronounce the sibilant "th." They invariably make it "d"—say "This grace also;" alas, the words that come

sound very like "Dis-grace also." Can you frame or pronounce it right?

We repeat, giving is the Shibboleth of grace. The word signifies "A stream or flood." It is represented by a sheaf of wheat suspended over a running stream; it symbolizes action, fervor, harvest, plenty. Can you make your own application? The rushing torrent of missionary activity will find its harvest of souls, and there will be plenty in the garner of funds when every believer in the Lord Jesus can correctly pronounce the words: "This grace also."

We claim to faith enough, and we know enough, and we talk enough and we have been blessed enough in all good things—it only remains for us to give enough.

Talk of plenty! Why what would it mean to the cause of World-wide Missions if every Disciple of Christ would give only One Dollar a year for the cause! Think of a million and a quarter of us—with fine prospects for two millions, giving One Dollar each, not quite two cents a week! One million and a quarter dollars a year every year for the evangelization of those in darkness, and we could do it. The request of the F. C. M. S. for \$300,000 is modest in view of our ability. Let us make up our minds to do better and surprise them, and please God, and cause that joy among the angels which follows the salvation of souls.

Remove the impediment in your speech, remove the "Dis-grace" also, and you will likewise remove the serious impediment to the salvation of so many for whom Christ died, and the efforts of those worthy brethren who are willing to send others as well as those who are willing and waiting to be sent. It rests with you.

Mishawaka, Ind.

Creating of a Young Womanhood for India

Olivia A. Baldwin

The vital need of India is a young womanhood. There is no lack in that land of women, of little girls, except indeed, in those parts where the practice of destroying girl babies, still prevails. And the little ones of the East are often as bright and loving as those of the West.

But the women of the East! Between them and the women of the West is a prodigious difference. The oppression of the ages has left its mark in the frail, undersized body and the weary, listless eye of Eastern women. They have, indeed, suffered from wanton cruelty, but vastly more from the organized tyranny of social custom. The women of India are old at the age of twenty-five, old, not in years, but in truth. They are old in appearance, old in experience, old in burden bearing. They are feeling the accumulated weight of the centuries of oppression.

A chief factor in the production of the wear of Indian women is the child marriage custom. From joyous, carelessness of childhood, to the heavy responsibilities of mature womanhood, the Indian girl must pass at one bound. There is no transition period. The child marriage curse robs Indian women of their young womanhood.

To create a young womanhood is the most difficult and, perhaps, the most momentous problem before the people of India. And it is the missionary who has pointed out to them the urgent need of its solution. It is the missionary, too, who is demonstrating the problem before the eyes of all India. And the mission girl's schools and orphanages are the chief factors in the solution of the problem. The schools are a mighty power and will have an ever increasing share in this creation. But the orphanages must, for years to come, supply the best material to the schools. In the girls' orphanages the young womanhood of India is being created.

Our Phulmani, whose memory and influence still live to bless the girls in the Bilaspur orphanage and school was the first fruit, and our Rukmini, the last ripest fruit, whose achievements have brought lustre to our mission, are but two of the many who have demonstrated by their lives the solution of the problem. The Christian orphanage young women are an object lesson to the country. In their superior physical, in their nobler mental, and in their higher spiritual development, they present an ideal

of young womanhood that is slowly, spreading, that will continue to spread until it permeates the empire and revolutionizes the social system.

And it is our young people who build our school houses and orphanages. It is largely our young people who support our orphanages. Hence to our young people is due much of the honor of creating for India, an ideal young womanhood.

Any conceivable amount of Bible reading, prayer, and church attendance, will minister little to spiritual vigor without daily doing what Jesus commanded, inviting others to Him. This neglected duty is the secret of much spiritual torpor and dullness.

The management of this paper is dropping some valuable advertising, because it does not square with the highest ethics. Our desire is to present an absolutely clean sheet. We trust our friends will give us the most cordial support. Write those advertisers who offer something that interests you, and say you saw their offer in The Christian Century.

QUIET HOUR COUNSEL

Life-Savers.

Have you found the heavenly light?
 Pass it on!
 Souls are groping in the night,
 Daylight gone.
 Hold the lighted lamp on high!
 Be a star in someone's sky!
 He may live who else would die.
 Pass it on!
 Pass it on!

If Christ has come to your heart with quickening and illuminating power, it is that through you He may shine into other lives. The religion of Christ is unselfishness, benevolence, philanthropy. If you are really converted to Christ, His mind will be in you. His purpose will inspire you. "As thou didst send me into the world, even so sent I them into the world," said Jesus. In His intercessory prayer. You have in this single sentence a clear and altogether glorious conception of your ministry. It matters not what occupation you follow, your business on earth is identically the same as Jesus' business. He came, not to do His own will, but the will of the Father who sent Him.

"Many Christians complain of difficulty in keeping up their 'spiritual tone,'" writes the editor of the Sunday School Times; "and most Christians leave undone the one thing needful, by deliberately disregarding the chief duty which Christ lays upon them. That duty is the daily, persistent offering of His invitation to those who need Him. No one expects to maintain good health by continuously breaking the laws of health. Yet that is what we do with our spiritual health when we fail to make the spread of the kingdom our chief business. We are in the world to serve Christ by bringing the world to Him. Prayer, church-going, Bible reading, pursued faithfully for half a century, will not necessarily bring a single needy soul to the Savior. Need we wonder that our spiritual tone is on the ebb if we are not life-savers?"

For some people, no task is beset with so much imaginary difficulty. Imaginary difficulties are very real to the one who imagines them. Ordinary topics of conversation are easy, and the tongue runs glibly over them, but a feeling of embarrassment and constraint takes possession of us immediately when the subject of personal religion is broached. Why? Is there any justification for it? Possibly if the truth were told, it is because of some flagrant inconsistency in our own lives. We feel that if those to whom we speak of Christ and the sinless life knew us they might rebuke us in the words of Emerson, "How can I hear what you are saying, when what you are is thundering in my ears?" And yet this may be overdone. We must not be painfully pious. We must not be erratic perfectionists, Pharisee and self-contained. When does a light begin to shine? As soon as it is kindled. When does love begin to flame? As soon as it is kindled.

No matter what the cause of this feeling of constraint, we will, we must, get rid of it. The world is full of the unsaved, of men and women and children who do not know Christ. We know him, to the joy and satisfaction of our hearts. He has lifted the load from us, that load of unforgiven sin that was pressing down upon our weary should-

ers. He has cleansed our hearts, and made them fragrant with his presence. He has become our constant companion. His counsel is precious. We would instantly join with a great crowd in bearing witness to His saving grace. We would stand and sing—

"All glorious is my Lord;
 He must be known, and yet adored;
 His worth if all the nations knew,
 Sure the whole world would love him too."

Whose delightful duty is it to make him known to the whole world? To whom has he confided this great task? To those whom he has commanded, "Go ye therefore, and make disciples of all nations."

Do you deny yourself the great joy and satisfaction of winning souls because you fear a repulse? What is that but pride? Are you not willing to be repulsed and reproached for Christ? In the silence of your own room, with the world's curious faces shut out, commune with yourself, and your Saviour. What did he suffer? Go again to Gethsemane, to the judgment hall, to Golgotha. See the traitorous kiss, the ruthless soldiers, hustling him away, the gleaming, fiery hatred, the mockery, the scorn, the agony unutterable. He stood alone in that awful tempest. Now, he stands with you. He will not leave you alone. For His dear sake, for his honor, inspired by His love, can you not go forth and speak to them who sit in darkness and the shadow of death? Perhaps they are just waiting for a word from you. It may even be that they wonder why your lips are pathetically sealed.

A beautiful girl lay upon her death-bed, when her Sunday School teacher came to see her. They talked together for a few moments, when the girl turned her lustrous eyes wistfully upon her teacher's face, and said, "O, Mrs. Henderson, why did you never speak to me about becoming a Christian? I often thought you were going to, and wished that you would." With what an unutterable reproach those words smote upon that woman's heart. May not this be a very common experience? May it not be that you and I and all disciples are expected to speak the winning word, and because we are dumb when we should speak, souls are lost?

After all, what is the Christian life? Is it not what Christ made it? It is defined and illuminated in his matchless career, and we find the right way as we follow him. He addressed single individuals, and the throng as well. He said to the weary, stumbling multitude, "Come unto me, all ye that labor and are heavily laden, and I will give you rest." And to us who are called by his name. He has committed this sweet invitation. Has it died into pitiful silence upon our lips? Then what? why, we ourselves have lost the light. There is no oil in our lamps, our light is gone out! And when the cry arises, "Behold the bridegroom cometh!" we shall be unable to join the happy procession that goes out to meet him; we shall be shut out in outer darkness.

When the Master was yet a child, he explained his delay in Jerusalem, by saying, "I must be about my Father's business." If the child Jesus could take these significant words upon his lips, much more can we, who rejoice in his finished work, and continue the play of

His redemptive forces. May the very sanctuary be oppressive, and prayer unfruitful, and Bible study full of condemnation, until we arouse out of our slumber and put our hands to the plow, and break up the fallow ground.

"He who seeks for heaven alone to save his soul, May keep the path, but will not reach the goal; While he who walks in love may wander far, But God will bring him where the blessed are."

THE UNREACHED GOAL.

Marianne Farningham.

A little time for rest
 And then—away!
 There is a race to run
 Ere close of day;
 A battle to be fought,
 Conquer who may.

High up among the hills
 The best things wait;
 Climb on, and do not tire,
 The hour is late;
 The victor shall be crowned
 At heaven's gate.

Yield not to sloth; be strong,
 Alert, alive;
 From effort, courage, toil,
 New strength derive.
 There is no prize for those
 Who will not strive.

Take heart, keep hope, go forth
 On some good quest;
 Be satisfied with naught
 Less than the best;
 Those who the heights have reached
 Have leave to rest.

Be not thou beaten back;
 Persist, contend;
 Aim at the highest place,
 The noblest end;
 God's grandest prize awaits
 Those who ascend.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave.

There are souls that are pure and true;
 Then give to the world the best you have,
 And the best will come back to you.

Give love, and love to your life will flow,
 A strength in your utmost need;
 Have faith, and a score of hearts will show
 Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
 And honor will honor meet;
 And a smile that is sweet will surely find
 A smile that is just as sweet.

For life is the mirror of king and slave,
 'Tis just what we are and do;
 Then give to the world the best you have
 And the best will come back to you.

—Madeline S. Bridges.

Victim: "What has happened? Where am I?"

Doctor: "You have been seriously injured in a tram-car accident. But cheer up—you will recover."

Victim: "How much?"

CHRISTIAN CENTURY PULPIT

Sermon preached recently in Franklin Circle church, Cleveland, Ohio, by the pastor, Edgar D. Jones.



Speaking on the subject, "A Wonderful Walk," Bro. Jones read the Gospel of Luke, 24th Chapter; 13 to 33 verses.

The walk to Emmaus was a wonderful walk. It began with heart hungering. It ended with heart burning. Two travelers set out from Jerusalem with their minds busy with the terrible happenings of the past few days. We do not know much about these two men. The very name of one of them is lost to us and, besides the name of the other one, we know nothing except the incident of this journey. We do know, however, that these men were thinking and talking about Jesus of Nazareth. Their hearts were hungering for Him. He had in some way touched their lives, perhaps healed them or their loved ones of some loathsome disease, or maybe they had but heard Him preach and teach and thus laid hold of higher ideals of life than they had ever before dreamed of. At any rate, they hungered for Him now that He had been taken from them. Heart hunger! Have we not all felt its pang? What were your feelings when those beloved relatives, whose visits are all too rare, said good bye and departed? Did you not watch the carriage till it passed out of sight and then vainly tried to swallow the big lump that rises in your throat? As a lad I recall the rare visits of a favorite uncle; "rare visits" I say because of the distance of his home from ours. When he left, that day for me was always shrouded in gloom. I used to put some childish keepsake in a certain place and vow I would not touch it till he came again. Take the matter of death. The feelings that the death of a dear one occasion are too sacred to permit of analysis, but can we define them better than simply to say that that longing "for the touch of a vanished hand and the sound of a voice that is still" is heart hunger? These two men set out from Jerusalem to Emmaus with hearts hungering for their absent Lord. He was in their thoughts. He was the subject of their conversation. Now it came to pass that as they communed together "*Jesus Himself drew near and walked with them.*" I wonder if their thinking about Him had not something to do with His coming. Do we today long for the companionship and comfort of our Lord? If we do not, if we never think much about Him, how can we expect Him to visit us, walk with us, abide with us? I hear people talk occasionally about telepathy, that mysterious something that constitutes a bond between loved ones though miles apart. I once heard a man say that he said good bye to his wife one day preparatory to taking a business trip of several hundred miles. On arriving at his destination he suddenly felt that his wife was sick; so, without attending to the business as he had planned, he took the next train for home and found his wife dangerously ill. "There are subtle laws, but little understood as yet, according to which thinking of and longing for the absent moves them by processes which we cannot understand. Facts abundantly warrant us in affirming that earnest thought of one absent tends to influence the thoughts and the desires of the one thus considered. Now if these things are true among men, how much more possible and true are they in our relation to Him who knows the thoughts and desires of every soul?"

We need to think oftener of God, my friends. The best prescription I ever heard a doctor give was to a brother preacher of mine who lives in Baltimore. This preacher was almost on the verge of nervous prostration. Said the doctor, "Quit worrying. Let your last thought at night be of God and His care for you, and let your first thought in the morning be of Him too." I may add that I have tried to follow this advice and I have been repaid in a thousand ways.

Yes, "*Jesus Himself drew near and walked with them.*" They didn't know it was He. For a time the Blessed Lord walked with them unrecognized. Have not we, too, similar experiences? In time of trial, of tribulation and of pros-

perity too, was not Jesus there all unrecognized? Sometimes we wish we knew where we might find Him, when all the time He is near us. How very often He passes by us and we see Him not. Jesus questions the two men. "What communications are these that ye have one with another?" he asks. "And they stood still looking sad." Then one of them named Cleopas answered: "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there?" "And He said unto them, 'What things?'" And then the two tell the story of which their hearts were so full. What a subject they had. How earnestly they told it all. The mighty ministry; the betrayal; the arrest; the trial; the crucifixion; the burial. Ah! how it troubled their hearts to tell the story of His death. How their voices must have trembled when they came to the amazing story of the empty tomb told by the woman, ending with the pathetic clause, "But Him they saw not." The stranger heard them through. I think it must always please Jesus when He hears us tell that "old, old story." Then He chided them with being slow of heart to believe the prophets and tells them that it behooved Christ to suffer these things and to enter into Glory.

"*And beginning from Moses and all the prophets he interpreted to them in all the Scriptures the things concerning Himself.*" He began with Moses. Yes, Christ is in the Old Testament. As one approaches the capital of Italy he cannot help but note that all the guide posts bear the name of that city. At all corners he sees the outstretched finger and the words, "To Rome." Similar to this is the structure of the Bible. It is covered over by lines of suggestion, all pointing one way. "They converge to one center and that center is Christ." An eminent Jewish scholar once read for his entertainment the Gospel of Matthew. As he read, his curiosity deepened into a more solemn interest. A second time he read it and his face grew pale. When for the third time he read of the death and burial of Christ, he dashed the book across the room, exclaiming with an oath, "Yes, the story is true. The cursed Nazarene was the Messiah of the prophets." He saw accurately portrayed in the biography of Christ the fulfillment of the prophecies of Isaiah, written several hundred years before. The stranger throws a flood of light over the whole matter. Dark sayings are made clear. Obscure passages are understood. Oh, what beauty, what harmony, what light with Christ as interpreter! Would it not have been worth a great deal to have heard the Master interpret the scriptures? Can He not, does He not assist His followers yet? Is not that a work of His blessed spirit in us? In Romans, 8th chapter, we are taught that His spirit helps us to pray. I think if we but come to God's Word asking Him to help us to understand it, that we shall get far more richness from its pages.

And now the journey was all but ended. The two men were wishing, I suppose, that it might go on forever if this stranger would only go with them. "He made as though He would go on." Jesus will not thrust himself on any of us. He stands at the door and knocks, but He will never come in if we don't open the door. "But they constrained Him." Then He tarried with them. He remained to the evening meal. They sat down together. The blessed Lord took bread, blessed it, brake it and gave it to them. And just then their eyes were opened. They recognized the Lord. What was it, I wonder, that enabled them to identify Him there at the table? Was there something familiar in the way He took the loaf, or did they see the nail prints in His hands? How many little traits our loved ones have that we can never forget; a look, a certain movement of the hand, a posture of the body. They knew Him and He vanished out

of their sight. Ah! it was all clear now. And they said to one another:

"Were not our hearts burning within us while He spake to us in the way, while He opened to us the scriptures?" Yes, and the hearts of the two were still burning with the fire of love, of sacrifice and service. That very hour they rose up and returned to Jerusalem, where they joined the eleven. To that little company Jesus appeared. More burning hearts. Now the whole city was soon to be set on fire from those burning hearts. What divine heartburn those early Christians did experience. Three thousand converted in a single day! If I have any criticism to make of our present day christianity it is this, we are not enough in earnest, we are afraid of being thought emotional. I tell you we are in danger of becoming too "icily regular," too "splendidly null." The Apostle thought it worth while to exhort to us to be "fervent in spirit." Let us cultivate such heart burning that the dross of selfishness may be burned up, the coldness of worldliness be melted. We can have this divine heartburn now. We have but to draw close to Jesus through prayer worship, service, meditation on His word, and He will come. He will bless us. He will do it now.

Dr. F. B. Meyer, who was with us not long ago, was one time traveling by the side of a young man who was reading Thomas A' Kempis' "Imitation of Christ," and noticing the book, said, "A good book?" "Yes," was the reply. "I have found something better," said Dr. Meyer. "Better?" "Yes, better for me," said Dr. Meyer. "I was never a good hand at imitating." He said that when the Master gave him a drawing to copy at school his imitation needed always to have a statement written beneath to let one know for what it was intended. "But," said he, "if my drawing master could have infused the spirit of his skill into my brain and hand, he could have drawn, through me, as fair a drawing as his own. And if, instead of imitating Christ far away in glory, He will come by the Holy Spirit and dwell in me, by His grace He shall work through my poor, yielded life, a life something like His own fair life."

The walk to Emmaus was a wonderful walk. Enoch's walking with God was wonderful, too. But do you realize that we may take this wonderful Saviour as companion, as helper, as interpreter, as Redeemer, all through the life that now is?

Strategic Time and the Strategic Place in China

New and superior movements are taking place in Asian mission fields. These are accompanied with their perils as well as their opportunities. The infiltration of foreign blood, foreign capital, foreign enterprises, forces spiritual and material have created new occasions, called for changes of front, and demanded well poised adjustment. The new problems are multiple and varied. But the most serious problem before the mission field today is in the transition stage of young China and Japan. New and strong Asiatic races are being born. They are taking the material and leaving the spiritual forces. They are getting western ideas and knowledge without religion. Japan—that young and hereulean champion of Asia's rights, has dropped its external paganism and changed its civilization. But it is not yet Christian. The Chino-Japanese literature is liberating forces it cannot control. Ideas are gaining ground that a grand, materialistic, powerful state can be maintained without God. Nothing can so effectively riddle this false situation with shafts of light as a sound, safe and scientific Christian literature. The late Professor Henry Drummond saw in China the greatest mission field in the world. He was a seer. He said "nothing can save mighty China but the gospel. We must convince the Chinese, the Japanese, the Koreans, and the Manchus, in this crisis-hour in their lives that it is the religion of Jesus, which in every age, in all climes has been the spring of the best civilization and the only safe and controlling power of its untiring progress."

Christianity is repeating in China and Japan today the same challenge that was thrown down by the earlier apostles before Roman and Hindoo, Greek and Mohammedan. But we cannot do exploits without your aid. We must do what we do quickly. Japan and China stand at the greatest crisis in their history. Like the tired armies of Napoleon who were cheered to heroic action by the martial music of the Marseillaise—so we, too, on the far-flung frontier lines of missionary conflict, look for your signals and listen to your commands.

The evangelization of the world in this generation can be done. It ought to be done. Our share in this trust is a great one. Oh, that God would move the

church into a passion for saving the world. Does the love of Christ still constrain us? Have we lost the mighty animus that moved the church in the days of the apostles? Let us rise to the great occasion which is ours today in the carrying out of the blessed commission of our Lord Jesus Christ. The missionaries are as but the messengers of the churches, and it is with the churches that rests this glorious and solemn duty, privilege and opportunity.

Churches that are not missionary are unhitched churches. Their prayer power is turned off at the dynamo. Such a church is like a ship that lacks the trembling needle of steel, without which such a vessel can only be as a coffin to its passengers and its crew. The church exists only as its life is generative, transitional and communicative. Its life currents proceed from a center and reach out to a circumference. That church is switched off the life current that has no interests in missions. The same is true of the preachers and pastors in the churches. It is the missionary churches that are the most forward in every good and progressive work. The Lord is with them and they abound in grace. Some one has said of the home churches, they are the blood, and its missionaries the circulation, they are the flower, we are the fruit, they are the garrison, we are the fighting line. Nor is it any child's play.

No culture is too great, no genius too high, and no gifts in genuine consecration too simple to devote to the peerless service of the mission field. For young men and women who combine all the modern culture, the consecrated spirit and the Christ-like life, for young men and women who have the highest originality and power, and above all the endowment in the blessed gifts and presence of the Holy Spirit in their lives, who will lift up Jesus, though they themselves be lifted upon a cross; to such there is a career in the foreign mission field at least as great and as rational as at home.

The present crisis requires the profoundest knowledge and the most prophetic insight into the problems facing the future of the Kingdom of God in China. O, for men of God. O, for men of self-sacrificing love. Men with spiritual vision, practical experience, men who know something of the place and limitations of

comparative religious science, men with keen judgment, sound health, physical strength, men who will not be flushed with successes nor floundered with reverses, apt to teach, able to endure hardness, who will give themselves for life to this grand service—such are the men needed at this crisis hour in the purpose and plan of the evangelization of one of the mightiest nations of antiquity. We need such men today, and we need mightily the ministry of intercession in all the churches in our behalf, because if these moral changes are to be permanent they must be so ensured by vital spiritual causes.

O fear not, faint not, halt not now,
Quit you like men, be strong;

To Christ shall Buddh's votaries bow,

And sing with you this song.

Uplifted are the gates of brass,

The bars of iron yield;

Behold the King of Glory pass:

The cross hath won the field!"

Chie Cheo, Anhwei Province, Central China.

MINISTER'S MEETING.

The paper Monday was presented by the historian of our movement, Dr. Errett Gates: subject,—"First Steps in the Formation of the Church." He described Jesus' call to his first disciples, its conditions, purposes, etc. From personal companionship they passed to ethical fellowship. They learned by doing. The beginning of moral transformation was repentance. The first function of the new society was that of discipline. Forgiveness and brotherly love conditioned continued fellowship.

The moral fellowship was ultimately lifted into a messianic enthusiasm. No one could become a member of the community without agreement with the mind of the community. Disciples become brethren. Acts 2:38 embodies a product of experience and history. The terms of membership in the church were clearly defined, and in the New Testament never added to. Jesus did not deal in fixed forms. Conditions of membership were determined by the nature of the society.

Discussion of the paper was led by E. S. Ames, followed by Messrs. Fortune, Darse, Tyrell and Rothenberger.



Home and the Children

I WON'T BE CROSS RIGHT NOW.

Whenever I am awful cross,
And act, you might say, bad,
I just can't look in mama's eyes,
'Cause they're so big and sad.

So I just run and hug her tight,
And promise right away,
'I never will be cross again,'
And then—and then next day,

Would you believe it? 'fore I think,
I'm crosser than before,
And then of course my mama dear
Can't trust me any more.

And so I felt most awful bad
Till just the other day
I talked with grandma, and she knew
A whole lot better way.

It's not to think boys have a right
To fuss and fume and fret,
It's not to keep on promising,
And then next day forget;

But when I get all wrong inside,
The way boys will somehow,
To whisper up to God and say,
"Just make me good right now."
—Vida V. Young.

A GOOD BEGINNING.

I know a little rose-cheeked fellow
who, I think, is beginning life aright.
Every Saturday he does errands for a
merchant and receives a quarter of a dollar
for his services.

Not long ago a large circus came to
the town; and only the small boy, who
lives in a country town and sees very
little in the way of amusement, can fully
realize the great fascination of this enter-
tainment.

Even the grown man cannot quite for-
get the thrill of excitement and pleasure
which the parade and the music and crowd
once gave him.

The merchant suspected the longing
that, doubtless, beset the little fellow's
heart to see the circus. He had been a
boy himself. So in the afternoon, about
the time the performance should begin,
he proposed to advance the twenty-five
cents and let his young assistant, whom
we will call Henry, enjoy a half-holiday.

Henry seemed to be debating some ques-
tion in his mind; but he took the quar-
ter and thanked his employer for the
half-holiday.

In a short time, however, he came back
and announced his intention of not go-
ing to the show, but of working the rest
of the day.

The merchant felt some curiosity to
know what reasons were sufficient to
keep a small boy from a circus, when he
had a quarter in his pocket and leave of
absence of his employer, and so he asked

the reason of this very unusual state of
affairs.

"Well, you see," began Henry, in ex-
planation, "it's just this way. I bought a
lamb from pa some time ago, and I was
to pay him for it in three months, and the
three months have nearly passed and I
haven't quite paid him, so I thought it
would be a heap honestest to give him the
quarter and not go to the show."

NORTH WIND AND THE SUN.

The North Wind and the Sun had a dis-
pute one day, each thinking himself
stronger than the other.

"See how strong I am," said the Wind,
"I can make that great tree bend, and I
can break the little flowers off their
stems;" and the North Wind went rush-
ing and roaring about to show how strong
he was.

"Yes," said the Sun; "but I can melt
the ice, and help the flowers and trees to
blossom. But see! Here comes a man,
climbing up the hill; he has a cloak on;
now we will see which of us can make
him take his cloak off. The one which
does it will be stronger. You may begin,
Mr. North Wind."

So the Wind began to blow about the
poor man. It pulled and tore at his coat
and tried to get it off, and the Rain and
Hail came and beat on the poor man and
tried to help the Wind, but the harder it
blew the tighter the man held his cloak
about him.

"Now," said the Sun, "it is my turn."
So the Wind stopped blowing, and the
Sun began to shine soft and warm on the
poor man.

It dried his wet cloak, and soon he be-
gan to open it, and the Sun made him so
warm he had to take his cloak wholly off;
and soon his hat came off, too, and then
he was so warm he had to take all his
clothes off and take a bath in the river.

So which was the stronger—the Wind
or the Sun?

Persuasion is better than force.—
Aesop's Fables.

A BIG BLOT.

One day, when Aunt Clara was out of
the room, Charlie and Frank tipped over
a bottle of ink which stood on her desk.

"Don't tell her," whispered Charlie.
"We'll shut the door and run away, and
she'll never know who did it."

"Oh! we ought to tell her," urged
Frank, "and say that we are sorry."

"No, don't tell; it's ever so much
easier not to," whispered Charlie, and
ran away.

"I'm going to tell her this very min-
ute, before it gets any harder," said
brave little Frank.

When he found auntie and told her,
she hastened to her room and wiped up
the ink, and put some salts of lemon on

the ugly spot that it had made on the
carpet.

"I'm so glad that you told me at
once," she said; "for, if the ink had
dried in, it would have ruined my carpet
and desk. Now I don't know that it
will show at all."

"It is just like God forgiving us, isn't
it, auntie," said Frank thoughtfully.
"If we tell Him about our sins straight-
away, and say that we are sorry, and
ask Him to forgive us, He does; and
then our hearts are clean again."—Sun-
day-school Visitor.

OUR GRANDMA.

Our grandma is very deaf; but it is
a nice kind of deafness. She always
hears the canary's song, but never hears
the doors slam. One day Mary came
running in to grandma. "I just hate
that Annie Brown!" she said.

"You ate your lunch with her?" said
grandma. You see she did not hear the
right word.

"I hate her!" cried Mary.

"Eight of you?" said grandma, smil-
ing. "You must have had a nice time."

By this time Mary didn't know but
what she might like Annie Brown after
all.

I wish that some other people had such
a nice deafness as our grandma, so that
they could not hear our naughty words.

A LESSON IN COURTESY.

A mother had need one evening to pass
between the light and her little son. With
grave, sweet courtesy, she said:

"Will you excuse me, my dear, if I
pass between you and the light?"

He looked up and said:

"What made you ask me that, mother?"

"Because, dear," she answered, "it
would be rude to do it without speaking
of it if it had been Mr. F.—the minister—
and surely I would not be ruder to my
own boy."

The boy thought for a moment, and
then asked:

"Mother, what ought I say back?"

"What do you think would be nice?"

He studied over it awhile, for he was
such a wee laddie, and then said:

"Would it be nice to say, 'Sure you
can'?"

This was the mother's time to say:

"That would be nice, but how would
you like to say, just as Mr. F. would:
'Certainly!' It means the same thing,
you know."

The little lad, now a young man in col-
lege, is remarked for his never-failing
courtesy. A friend said of him the other
day:

"It's second nature to W. to be po-
lite."

The mother smiled as she thanked God
in her heart for the grace which helped
her to be unfailingly courteous to her boy.

AMONG THE NEW BOOKS

Elementary Latin Writing. By Clara B. Jordan. Cloth, 12mo, 270 pages. Price, \$1.00. American Book Company, New York.

This book is planned for the second, third, and fourth years' work in secondary schools. It aims to teach the student to write good Latin prose.

World at Work Series. Edited by Samuel T. Dutton. American Book Company, New York.

Fishing and Hunting. By Sarah M. Mott and Maude Barrows Dutton. Cloth, 12mo, 127 pages, with illustrations. Price 30 cents.

In Field and Pasture. By Maude Barrows Dutton. Cloth, 12mo, 190 pages, with illustrations. Price, 35 cents.

This series describes the activities of the race through the several stages of culture from barbarism to civilization. At the same time it devotes its attention entirely to present day peoples living in widely separated parts of the world and typifying these various developments. The stories in the first volume, intended for second year pupils, relate to child life among the Eskimos, the Western Indians, the Filipinos, and the Alaskan Indians, bringing out in an entertaining manner many of the habits and customs of these primitive peoples.

The stories in the second book, for third year reading, are about the Pueblo Indians, the Egyptians, the Navajo Indians, the Tibetans, the Cubans, the Norwegians, and the Swiss—peoples more advanced than those treated in the first volume. The tilling of the soil and the domestication of animals mark a higher stage of progress. In this way the young child perceives that the complex civilization of today has grown up from simplex elementary beginnings. The hand work suggested is as interesting as it is educational. Both books are profusely and attractively illustrated from photographs.

Elements of German Grammar. By Thomas H. Jappe. 12mo, 133 pages. Price, 60 cents. American Book Company.

This book presents a first year course in German suitable to the highest grade in elementary schools, but it may also be used profitably in the lowest classes in many secondary schools.

The Garden of Allah, by Robert Hichens. Frederick A. Stokes Co., New York. Pp. 482. \$1.50.

In some regards this is the greatest novel of the year. The author's previous works have not attracted particular attention, but the writings of one who can produce material of this sort will be awaited with eagerness. "The Garden of Allah" is the Arab name for the desert, and the scene of the story is a city far out on an oasis in the Sahara and later on in the desert itself. The plot is original and bold, and the treatment reaches audacity at times. But the descriptions are vivid, the colorings and atmosphere gorgeous with orientalism, and the characters drawn with a master hand. The story is dramatic in all its movements, and reaches a high level of intensity in the sequel.

The Church of Christ. By a layman. 12mo, cloth, 335 pages. Net \$1.00.

A strong, remarkable, and original work of the church from the viewpoint of a layman of decided convictions and wide commercial and political experience. The author presents Christianity as an original or new religion adapted to all mankind. He points out that it is new in promising forgiveness of sin and eternal life, in teaching the fatherhood of God, in being positive, and original in that it is missionary. All cases of pardon in the New Testament are reviewed. The important province of miracles, prayer and pardon in religion is fully discussed. The theory is advanced that the Church of Christ is a complete organization, its officers being divinely appointed. It consequently excludes all other churches, whether ancient or modern, as not sanctioned by inspiration. The author compares Jesus with all other religious teachers—maintains that He alone has met the longing of the soul for immortality which is co-extensive with the human race, and that He has demonstrated His power over death.

Lady Baltimore. By Owen Wister, Author of "The Virginian," "Philosophy Four," etc. Illustrated. Cloth, 12mo, \$1.50.

"Another Virginian" and "more cowboys" were what the public asked Mr. Wister for and "Lady Baltimore" is his answer. He has preferred to leave his old field for an entirely new one. It would be hard to find a story more different from "The Virginian" than "Lady Baltimore" is in every respect, except its wholly indigenous character. Mr. Wister has seen and seized another piece of American life, and has given it to us alive. Instead of the open plains, his scene is a historic city; instead of the frontier life, we see the pink of civilization; and instead of rollicking cowboys, it is delightful women, old and young, in whose company we find ourselves. On this occasion, Mr. Wister devotes himself to the fair sex in a manner wholly new to him. From the hero's love predicament grows a study of American manners, old-fashioned and new, which will furnish food for thought to the reader who desires any thought in fiction; while those familiar with Mr. Wister's style will find it here made to match the delicate tone of his comedy which is the essence of this new departure in American fiction.

"The Wheel of Life," by Ellen Glasgow, author of "The Battle-ground," etc. 12mo, cloth, retail \$1.50.

The publication of Miss Ellen Glasgow's new novel, "The Wheel of Life," has been a conspicuous literary event, not only on account of the distinguishing reputation of the author, but because it records the fair ripening of her art and is a new revelation of her unusual powers. It is a profound and dramatic story of life in New York City. The hero is a man of striking individuality; the heroine is a part of rare talent. Between them is evolved a drama of vital and moving interest and the lay characters and forces that contribute to its unfolding make it

a piece of literature of large proportions. The brilliant frivolity of society is set forth and the character of a good man is made attractive. "The wheel of Life" shows a largeness of vision and a depth of understanding that will rank it with the genuine achievements of American fiction. It is by far Miss Glasgow's most mature and impressive work.

AMONG THE MAGAZINES.

Just fifty years ago the first number of Frank Leslie's Weekly was issued, and in commemoration of the anniversary a reprint has been made by the publishers which offers an opportunity for interesting comparison between the methods employed in that day and those of the present both in pictorial illustration and in the treatment of public affairs of the hour.

PARAGRAPHS FROM RECENT BOOKS.

"The Fourth Gospel is like one of those great Egyptian temples which we may see to this day at Dendera or Edfu or Karnak—and we remember that the Temple on Mount Zion itself was of the same general type—the sanctuary proper is approached through a pylon, a massive structure overtopping it in height and outflanking it on both sides. The pylon of the Fourth Gospel is of course the Prologue."

Sunday: "Criticism of the Fourth Gospel" (Scribner).

"There is a movement, perhaps on a large scale, like the Bentham period in England in the first half of the nineteenth century, or the sceptical and deistical period a hundred years earlier, and it seems as though everything were to be made clear and intelligible, and the conscience and souls of men were not to be troubled by phantoms any more. And then there come 'Lake Poets,' or an 'Oxford Movement,' and the other world, the old world, all comes back again; and the forces that try to restrain it are snapped like Samson's withes. The reason appears to be that these very clear outlines are always obtained by omissions or suppressions that are artificial, and do not do justice to the wonderful richness and subtlety either of the human mind or of the powers that work upon it.

Sunday: "Criticism of the Fourth Gospel" (Scribner).

"It is becoming more and more apparent to many who have pondered the breadth of God's word, the depth and variousness of Christian experience, and the profound phenomena of the religious life of the race, that no one standard of religious belief, drawn up by official authority, can be sufficiently comprehensive to satisfy the growing company of those who truly hold the fundamental truths of the Christian religion."

Chas. Cuthbert Hall: "The Universal Elements of the Christian Religion" (Rivell).

"The dynamic of the Apostolic Church was its Christology; not merely its faith in Christ, but its faith concerning Christ. The buoyancy and success of Apostolic effort sprang not chiefly from an historical reminiscence of the life and words of Jesus, but from a fixed interpretation of His Person, which was nothing if not metaphysical."

Chas. Cuthbert Hall: "The Universal Elements of the Christian Religion" (Rivell).

OPEN LETTER TO ERRETT GATES.

Dear Brother Gates:

Since the appearance of your "Open letter to W. F. Richardson," in *The Christian Evangelist* of December 28, 1905, I have reread your work, "The Disciples of Christ." I wish all the preachers would read it carefully, for it is of preeminent interest to them. There are some points of interest in the work, however, that are not quite clear in my own mind upon which I would like further information and to facilitate matters I submit for your kind consideration, the following queries:

1. What do you mean by "mode of baptism" (black type mine) on page 88? Did Alex. Campbell ever use the phrase in print, as an expression of his view of the subject?

2. What is your proof for the statement, that A. Campbell "never was so much of a Christian unionist as his father?" See page 94.

3. Where does A. Campbell oppose "creeds," without qualification, as intimated on page 171?

4. Please give chapter and verse for the "New Testament designation 'Disciples of Christ'" page 185.

5. On page 273, you connect A. Campbell's decrying of the "salaried clergy," with the small salaries received by the preachers in the "Disciple movement." Will you please give in Alex. Campbell's words, his opinion about a preacher of the gospel receiving pay for his work?

6. The word "denomination" is repeatedly applied by you to the people called "Christians." What do you mean by that word, and do you use it in the same sense when you speak of "other denominations?"

7. You speak, page 172, of the "Reformer's haste" in receiving persons into the church upon confession and baptism. Do you so view it, or did you mean to say their seeming haste?

8. Referring, page 265, to the origin of the C. W. B. M. you say, "to Isaac Errett belongs the credit of its actual organization." Ought you not to couple with his name that of J. H. Garrison, whose articles in "The Christian" were the very first publications in its (C. W. B. M.) history and who was the very first to commend the untried experiment to the churches' confidence?

9. Why is it that in recounting the history of the C. W. B. M. no president's name is mentioned, while with regard to the Foreign and Home Missionary Societies you take especial pains not only to mention the name of several officers but to eulogize their skill and devotion.

The same omission is noticeable in your account of the B. A. A. C.

10. In view of the fact that the "History of the Disciples" will go into the hands of many in the "other denominations" who are unacquainted with the Restoration movement, is it wise, is it best, for you to make use of such expressions as the following:

"The Campbell movement," page 211. "A disciple of Campbell," p. 226. "His (A. Campbell's) teachings had created a party," p. 183. "Adopted his" (A. Campbell's) "views," p. 218. "The first converts to the teachings of A. Campbell," p. 226.

11. On page 333, you say, "but primitive Christianity * * * is no longer

(black type mine) held to be in its essence a form of public worship or a method of church organization." Will you kindly state by whom, among the influential men in the brotherhood, such a conception of primitive Christianity obtained at any time?

Sincerely yours,

C. C. REDGRAVE.

Cambridge City, Ind., Jan. 26.

Reply.

Dear Brother Redgrave:

I am glad to comply with your request and to answer such questions as bear of answer. One difficulty I find in answering some of them is that they seem to be catch-questions, or asked for the purpose of raising an old dispute which older men than we have found it impossible to agree upon. This is notably true of questions 1, 4, 6 and 10. Another difficulty with some others is that instead of being questions asked to obtain an explanation they are rather declarations of your opinions. Such seems to be the nature of questions 3, 5, 8, 9, 10 and 11. That leaves two questions, 2 and 7, which may be fairly regarded as solicitations of an explanation. As to the other questions, you, or any one else who might ask them, have your mind made up as to what ought to be the answer from your point of view. They simply raise a discussion.

Question 1. By "mode of baptism" I mean the manner, or way, or action, by which it is performed. I can not say whether A. Campbell ever used the phrase or not. He preferred the word "action" and commonly used it.

2. My "proof" is the entire course of his life, and the emphasis he placed upon scriptural correctness.

3. I do not say or intimate on page 171 that A. Campbell opposed creeds "without qualification."

4. The expression "Disciples of Christ" occurs nowhere in the New Testament. The expression "Jesus disciple" occurs once, and "his disciples" many times.

5. His words as found in the "Christian Baptist," (Burnet edition) pp. 42, 168, and in many other writings, are too numerous to transcribe here.

6. By "denomination" I mean a religious body having a distinct and separate organization which does not include in its membership all Christians. I use it in the same sense when applied to "other denominations."

It seemed "haste" to the Baptists.

8. I followed Green's "Christian Missions," page 234. I am glad to have the name of J. H. Garrison brought into intimate relation with the matter.

9. My "omissions" are to be set down to the principle of the "personal equation," and to the lack of space.

10. If in those expressions I convey to the outside world a false impression, I should not have used them. If I made my meaning clear by using them, and no one will be misled by them, then I do not see why I should not have used them.

11. It seems to me that any person influential or not, who has made the action of baptism, the weekly observance of the Lord's Supper, or membership in any specific congregation of Christians, a test of Christian recognition or character, in other words, an indispensable

condition of salvation, has identified the "essence of primitive Christianity" with a "form of public worship or a method of church organization." This position has not been held by any influential man, but it has been diffused among the members of many churches of the Disciples in certain regions and periods, as a general attitude of soundness and superiority toward other denominations, on account of a more primitive and scriptural form of worship and church organization. I have heard it said that an eminent preacher used to preach upon the theme: "Others may be right, they may be wrong; but we are right and can not be wrong." Certain sermons on "The Identification of the Church of Christ," in which methods of introduction and organization were cited instead of manner of life and spirit of mind, as tests of genuineness, tend to confuse essentials with non-essentials, and put the external for the inward and essential.

Very truly,

ERRETT GATES.

A COLLECTION NOT A CONTRIBUTION.

By John Y. Aitchison.

There is a great deal of difference between a collection and a contribution. The former is a very uncertain gift, almost entirely dependent upon circumstances. The amount of money one happens to have with him, his feelings at the time, and a great many other matters enter in to determine the amount one happens to drop into the collection basket. One day as the family were eating their Sunday dinner, the father noticed that Charley had cut out the choice juicy part of his helping of roast beef and piled the pieces up on one side of his plate. His father asked him what he was doing it for. "I want to give it to Fido," was Charley's reply. The father insisted upon his eating it himself. After dinner Charley gathered up all the scraps he could find and took them out to his pet dog, saying, "Here, Fido, I can only give you a collection for dinner today. I wanted to bring you a contribution, but papa would not let me." Charley knew the difference. It is a distinction we may do well to emphasize. May we not measure our piety by the love which leads us to give the best we have to the Lord? A gift that costs us nothing is worth nothing in the way of blessing to the giver.

Galesburg, Ill.

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to fume or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken, and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches; it is not poverty; it is human nature that is the trouble.

The world is like a looking-glass; laugh at it, and it laughs back; frown at it, and it frowns back.

Angry thoughts canker the mind, and dispose it to the worst temper in the world—that of fixed malice and revenge, become criminals.—Religious Intelligencer.

The Central Christian Church, Detroit, Michigan

IN the year 1846 there came from Scotland to Detroit, Mr. Colon Campbell and family, Mr. and Mrs. William Linn with their son, Mr. Alexander Linn and his family.

They found already located in the city Mr. and Mrs. Thomas Hawley and their children, Joseph and Sarah.

With this nucleus the Church of Christ was organized and meetings were held for a time at the homes of the members.

One of the first public meeting places was a room in the State Capitol, afterward used by the High School.

During the three years pastorate of Eli Regal, the congregation met in a small church near the corner of Antoine and Jefferson avenues. These were happy and prosperous years for this band of Disciples.

About this time there came from Wisconsin an Edinburgh family, that of Mr. P. C. Gray, to which belongs Mr. John Gray, senior Elder of the Plum Street Church, also Mr. Walter Sanderson, with his wife and children.

The pastors of those early days were Isaac Errett, Matthew Clapp, W. T. Moore, A. I. Hobbs and Thomas Berry.

Among the visitors spoken of with pride was Major Willett, the uncle of Mr. H. L. Willett, stationed for a time during the Civil War below the city at Fort Wayne.

Another was James A. Garfield, who was a close friend of the Hawley family.

During these visits he presided with tenderest love and sympathy at the communion table. His words of uplift were so impressive that even now the thoughts expressed can be recalled by some of the pioneer members.

The church home for many years was on Washington ave., where the membership grew slowly but surely.

In 1890 an attractive stone church facing Cass Park, corner of Second avenue and Ledyard street was erected. A fire destroyed the interior on the morning when the first service was to have been held. It was rebuilt.

With the church on Washington avenue, and during the time of building and rebuilding, Mr. W. B. Thomson was its pastor. In all probability had it not been for the untiring efforts of Mr. and Mrs. Thomson, the church at Ann Arbor would not have been started at this time. The money used for the erection of the building was left by Mrs. Sarah Hawley Scott, one of Detroit's charter members.

Mr. Thomson was followed by Mr. J. B. Johnson, then by Mr. C. B. Newnan, now of the Third church, Indianapolis.

During his ten years pastorate, the church enjoyed a closer fellowship with the other churches

Harriet Crosby Jennings

of the city, than it had ever done before. For three years he was the teacher of a large Bible class with a membership of 100 prominent women from many congregations. In the fall of 1902, when a committee of eight went to Omaha to invite the National Convention for the next year, it seemed a large undertaking for a church of 400 members to entertain a gathering of that size.

It did mean work and sacrifice, but the uplift and benefit can never be measured. No single effort of the church ever gave larger returns.

In May, 1903, Mr. C. J. Tanner came from Minneapolis to serve the congregation. During that summer just as the building had been redecorated and put in order for the National Convention, the interior of the auditorium and the organ were destroyed by fire.

The money used to rebuild this part of the church and put in place a new pipe organ, as well as an old debt of \$4,600 hanging over the church since its dedication was raised at the morning service of December 20, 1903.

The liberal giving of the members seems to have been such a delight that this part of the work has become a prominent feature.

Last year the amount raised was \$13,240. This included the lot for the North Woodward church costing \$6,250; a gift of \$2,000 to the Ann Bible Chair House, and one payment of \$1,000 on a church extension name fund.

During this present year, two living Link funds to the

Foreign Society, one from the church, and a second from one of its members have been given. Another Living Link in the C. W. B. M. from a member of the State Board; and a fourth in the American Society. Money raised for all purposes is \$17,440, of this amount \$13,500 is for the new church building.

All the male members of the congregation are invited, but the women are not allowed except twice during the year. The first time in January to serve a bountiful repast, which the men call a banquet. Next in June when a reception is tendered them.

It is earnestly hoped there shall be so large an in gathering that the congregation for the new church can open its work early next year, without crippling the mother flock.

The North Woodward church will be organized as a mission of the Central church. The brick chapel being constructed will cost completed and furnished nearly \$20,000 exclusive of the lot. This is the first permanent mission work undertaken by the congregation. It is hoped, however, that this will prove so great an inspiration that others will follow, until provision is made for all sections of the city.

No one will agree that we can afford to give up our church weeklies. With all their faults, they are necessary. With earnest and sustained co-operation between editors and readers, they can be made self-supporting. They ought to be worth what they cost. Our subscribers who pay promptly for the paper are helping the publishers. What does your label say?

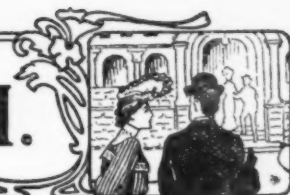
Last week the Foreign Christian Missionary Society received \$500 from the estate of the late Sarah Ewing through the Board of Officers of the Christian Church, Bowmanville, Ont. This is to be a permanent fund, the interest of which is to be used for scholarships in Drake College, Nankin, China.



The Central Christian Church, Detroit, Mich., and its efficient pastor, C. J. Tanner.



AT THE CHURCH.



INTERNATIONAL LESSON SERIES

BIBLE SCHOOL.

Lesson VII, Feb. 25.

Jesus' Power to Forgive.—Mk. 2:1-12.

By F. G. T.

Very early in the morning after the busy scenes described in our last lesson, Jesus arose, and went alone to a secluded place for prayer. When his disciples found him, they told him how everybody was seeking him, but he took them and departed into other cities, preaching. Their tour was through the eastern part of Galilee, from which they returned to Capernaum where the incidents of this lesson took place.

Popular Preacher.

"Many were gathered together," so many they could not be received even about the door. The man and the occasion met. Expectations of deliverance were rife among the people; surely, they reasoned, this is the deliverer! And they were right, though in a sense far different from what they thought. Jesus was not shunned and hated, save only by the religionists who had lost all reality. The people moved in tides after him. What was the secret of his power? He did not trim his message; he did not resort to any of the tricks of the orator. We cannot conceive of him playing the demagogue. Here were hungry hearts, hungry for the truth, and he fed them. He gave the bread of two worlds. His message was timely, yet the truth he uttered was timeless, adapted to all ages; it was universal, meeting all conditions and satisfying all needs.

Forgiving Grace.

Yet after all, is there not something still deeper in this man's personality? He possesses an almost veiled power over human hearts. That power reveals itself in the lesson, in the wonderful words, "Son, thy sins are forgiven thee." What audacity! what presumption! what blasphemy! Aye, truly, it was blasphemy, if he were mere man. But if he were the Son of God and the world's Saviour, then precisely that in his message, and in the ability to speak that word is the secret of his popularity. For after all the voices that have been heard, after all the messengers to whom the world has given audience, the one thing needful is yet to come,—the power to forgive. And here is one who asserts the power. He does not hide behind mystery, either. He demonstrates his power to forgive sins. He wants that fact known. To heal a palsy, to quench a fever, to cleanse a leper,—that is little indeed, and others can do that. But here is an unparalleled boldness. Here is a voice speaking in lofty terms, with heavenly authority. Here is a heart athrob with tender sympathy, here is one in whom dwells forgiving grace.

When Jesus was alive on earth, he could forgive sins on any conditions he chose. Before he left the earth, he committed the terms of pardon to his disciples. They have announced them; the world has heard them. Read again Peter's sermon on Pentecost. Read the entire Acts of Apostles, and study there the examples of forgiveness.

Fault Finding.

Over against this display of divine love and mercy, we have the lowering brows and carping tongues of the critics, their faces dark and ominous. It is easy to find fault. There are spots on the sun. In the ripest harvest there are blasting and mildew. Nature is rude and ruinous, and the storm and the flood and the volcano spread devastation and death. Among men, perfect character throws imperfection into bold relief, and creates a deep disturbance. Was it because they felt the measure of his strength, and by contrast their own weakness, that these pothering scribes murmured? What would they? Is not the world in need of forgiveness? Let us beware how we criticize those who are going up and down in the land, with hearts aflame, turning men to repentance and faith, to obedience and life.

Faith Contagious.

What an encouraging sight, these men bringing the helpless and discouraged one to Christ.

What a fine example for us. They believed that Christ could heal. They encouraged the sick man, they doubtless told him of Christ, and their faith spread by a blessed contagion. What an effect upon the whole crowd! "The kingdom of heaven is like leaven."

Teaching Points.

1. They come to Christ. 2. They prove their faith by coming. 3. Jesus heals, as in incident of his ministry to the soul. 4. Love is better than "reason." 5. Men will attend where they are helped.

The PRAYER MEETING

By SILAS JONIS

The Isles of the Sea.

Topic, Feb. 28. Isaiah 42:4.

In his "Religions of Primitive Peoples," Brinton says, "The fact is that there has not been a single tribe, no matter how rude, known in history or visited by travelers, which has been shown to be destitute of religion under some form." If man is by nature a religious being, as the facts seem to indicate, why should we wish to interfere with the religion of any people by sending missionaries to present Christianity as a substitute for the ancestral faith? Why should we not allow the heathen to work out their own religious salvation? There is only one way to justify the missionary zeal of Christendom and that is to show that Christianity is superior to all other faiths and adapted to men of all degrees of culture.

In the interest of clear and honest thinking we must recognize the good there is in the non-Christian religions. In attempting to win another to our way of thinking, it is never wise to begin by lying about him. If our efforts to evangelize the world are to meet with complete success, we must become known for the fairness with which we treat the sacred traditions of all peoples. If man is a religious being, God made him such, and the outreaching of his religious nature has surely not been altogether in vain outside of Christendom. To assert that he has missed all the truth is to discredit the reason of man and the wisdom and justice of the God who made him.

Clear and honest thinking demands that the failures of the heathen religions be pointed out. The spirit of man is not attaining to freedom through them. They stand in the way of free thought. They blind men to the truth. Science is at home in Christian lands, not in the lands of the non-Christian faiths. The will of man is not free outside of Christendom. For the will is free where it is controlled by the truest motives. The affectional nature of it is best developed where it is known that the Creator and Lord or all is a God of love. It is a fact that millions of the children of earth live in constant dread of capricious and cruel deities, whom they try to appease by costly gifts. Worship, which to the enlightened disciple of Jesus, is a means of intellectual and moral quickening, darkens the mind and paralyzes the will of the heathen.

It is not difficult to believe that the religion which teaches that there is one God, Maker of heaven and earth, who is the Friend and Savior of man, will displace all others. The hardness of the human heart and its ignorance hinder the progress of this holy faith, but even they will at last yield to it. It behooves us therefore not to apologize for our missionary zeal. We may patiently instruct the slow of heart, we may reason with the unbeliever, but they must be made to understand that we are certain of the outcome. The redemption which is in Christ Jesus will finally be accepted by all the nations.

Something more is required for the triumph of Christianity than the firm conviction of its ultimate extension to all the kingdoms of the earth. Convictions of the right sort go forth in appropriate action. The action that is necessary in this case is the preaching of the gospel to those who have it not. Men and women who represent the best there is in Christianity must be sent to preach the gospel. And they must be sustained by others who believe in world-wide evangelization. All of which means that you and I are under obligation

either to go to the heathen or to give our support to some one who will represent us on the foreign field. And we have no right to wait until it is convenient for us to give to missions, when the farm is paid for, when we have taken a trip abroad, when we have all the books and pictures we fancy we need. If we wait for all these objects to be accomplished we shall never give a cent. It is the sacrificial life that saves the world.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

NEESIMA, AND MISSIONS IN JAPAN.

Topic Feb. 25th: Isa. 50:4-10.

In an article in the Missionary Review of the World I find some interesting information in the form of questions and answers. The article is called "Who's Who in Missions," and is by Belle M. Brain. Concerning the work in Japan, I quote:

Who first preached the Gospel in Japan? Francis Xavier, the "Apostle of the Indies," as also of Japan, where he died shortly after he entered upon his mission there.

Who founded the Imperial University of Tokio and served as confidential adviser to the Japanese government for nearly fifteen years? Guido F. Verbeck, a "Man Without a Country."

Who compiled the great Japanese-English Dictionary and was the chief translator of the Japanese Bible? James C. Hepburn, the first medical missionary to Japan.

What native Japanese, educated in America, was founder of the Doshisha, the great Christian college of Japan? Joseph Hardy Neesima. A history of the educational work in Japan would form a very interesting part of the endeavor service.

From another article in the Missionary Review, on "The Bible and the Missionary," I quote a few freighted sentences:

"It was an accident that Joseph Neesima, in Japan, read in a Chinese Bible: 'In the beginning God created the heaven and the earth,' which led him to say, 'This is the God I must know.' It was an English New Testament, accidentally found floating in the bay of Nagasaki, that led Waseka to search for its Chinese counterpart, and led him to baptism by Verbeck. This book has won its way to influence, to recognition, and to power, where prejudice awakened abhorrence to the missionary and the organized forms of the Christian church.

"The very literary currents of the world have been reversed in its interest, and largely through the forces which itself created. A hundred years ago the flow of literature was from Ispahan to Calcutta; now it is from Bombay to Bagdad, and the Bible moves along channels itself has dug." And much of this marvelous influence of the Gospel and of western ideas is due to the translation of the Bible into the Japanese language by James C. Hepburn, and the founding of the great Christian College in Tokio by Joseph Neesima.

"The work already done in Japan is of a lasting character. It possesses length, breadth, and depth, and is at once a pledge and a preparation for the final victory. In estimating the movement of Christian forces in Japan, the solidarity of the Japanese nation should be reckoned with. The Japanese in great crucial tests like to move as a nation. There is a wonderful power of unanimity among them which puts them into strange contrast with the Koreans. One of these days Japan, as a nation, will deliberately take the final step Christward and accept His truth as her religion."

An interesting report in the current Missionary Intelligencer by Fred E. Hagin, one of our missionaries to Japan, gives a glimpse of up-to-date movements, which promise great things:

During the war the American Bible Society distributed to soldiers and sailors 722 Bibles, 15,473 Testaments, 283,792 Gospels, and 187,751 tracts. A soldier wrote to the society from the front as follows: "I thank you very much for sending me the books of God's Word, the Gospels of Luke and Matthew. I have

nothing to comfort me except these Gospels, which are my dearest friends; and I am doing my best to follow the instructions they contain."

The Y. M. C. A. summer school for teachers of English in government schools was held in a Buddhist monastery. The exercises were held in the main audience room where idols and shrines glistened in golden profusion. The priests were very kind and could see nothing hurtful in a meeting of well-behaved Christians. It really was a novel sight. M. B. Madden, W. H. Erskine, C. S. Weaver, and F. E. Hagin were in attendance.

The Japanese Christians have organized a missionary board for work in Japan. The first Lord's day in March has been selected as a day when offerings for the work will be made in all our churches and preaching places. The board has already decided to attempt the support of the work at Haranomachin in North Japan. As great interest in this movement by the Christians the missionaries look upon it as a long step on the way toward self-support.

Japan is more and more becoming the tourists' resort. Scarcely a month passes without a visit from some of the most notable men on earth. Recently the visit of Mr. Bryan did great good. He was welcomed and entertained in high places of state, though he spent most of his time in giving lectures of great value. On every occasion he stood up for the rights and for Christ. He said, "I was born a teetotaler, and I signed the pledge very early and I sign it again and again every time I get a chance." Speaking of Japanese and American Christians, he said: "Their earnest manner convinced me that I owed it to them to let them know that I am not ashamed of being a follower of Him whom they teach." He lectured on the Prince of Peace at the Y. M. C. A. Building in Tokio. Such visitors do the missionaries and their work untold good.

A SMILE OR TWO.

Son (just from Yale): "President Hadley says money should not be life's aim."
Father: "Exactly. You should not aim at it; you should get it."

Employer (to new clerk): "You don't seem to keep pace with my dictation. Why don't you write shorthand? I believe you told me that you knew shorthand?"
Clerk: "So I did, but it takes me longer than ordinary writing."

Johnnie: "I wish I was Tommy Jones."
Mother: "Why, you are stronger than he is, you have a better home, more toys, and more pocket money."
Johnnie: "Yes, I know; but he can wiggle his ears."

One day, as a certain schoolmaster, with aspect fierce and cane upraised, was about to punish one of his pupils, the little fellow said, quite innocently, and doubtless with some vague recollection of a visit to the dentist, "Please, sir, may—may I take gas?"

Householder: "I am going to move to the suburbs next Monday, and I'd like you to do the job."
Mover: "How many loads?"
"I don't know. You moved me once, you remember."

"Yes, I needed three vans then; but that was some years ago. Have you moved since?"
"Yes, indeed; half a dozen times."

"H'm! I fancy one van will carry all you have left."

Wealthy Merchant: "What, you here again? Why, I kicked you out into the street this morning."

Peddler: "Ish dot so? Vat a splendid memory! I had forgotten all about it. Don't you want to pay a fedder duster before you kick me out some more?"

In a village in Maryland an old deacon in shaving himself on Sunday prior to church time, made a slight cut with the razor on the extreme end of his nose. Quickly calling his wife, he asked her if she had any courtplaster in the house.

"You will find some in my sewing basket," she said.

Finding it, he soon had the cut covered, and at church, in assisting with the collection, he noticed everyone smile as he passed the plate, and some of the younger people laughed outright. Very much annoyed, he asked one of his assistants if anything was wrong with his appearance.

"Why, I should say there was," answered the assistant. "What is that upon your nose?"

"Courtplaster, of course."

"Why, no," said his friend, "that is the label from a spool of cotton, reading, 'Warranted 200 yards long.'"

A GRIN OR A FROWN.

Sister measured my grin one day;

Took the ruler and me;

Counted the inches all the way—

One and two and three.

"Oh, you're a Cheshire cat," said she.

Father said, "That's no sin,"

Then he nodded and smiled at me—

Smiled at my three-inch grin.

Brother suggested I ought to begin

Trying to trim it down.

Mother said, "Better a three-inch grin

Than a little half-inch frown!"

—St. Nicholas.

A parrot and a dog were left in a room together. The parrot, out of mischief, said to the dog, "Sit him."

The dog, seeing nothing else went for the parrot and tore out about half his tail feathers before he escaped to his perch. The parrot, after looking himself over and reflecting a little, said: "Poll, you talk too much."

There are many people, old and young, who would do well to remember this

WE THANK THEE.

For flowers that bloom about our feet;

For tender grass so fresh and sweet;

For song of bird and hum of bee;

For all things fair we hear or see.

For blue of stream and blue of sky;

For pleasant shade of branches high;

For fragrant air and cooling breeze;

For beauty of the blooming trees,

Father in Heaven, we thank thee!

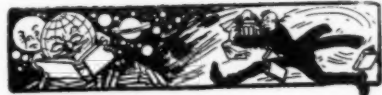
—Ralph Waldo Emerson.

A DEAR FRIEND.

"The Christian Century seems like a weekly letter from a near and dear friend. I should not like to part with it."—Harley G. Dillinger.

LOYAL AND ELEVATED.

"I must congratulate you on its tasty appearance and also the loyal yet elevated tone of its contents."—Ada B. Underwood.



SQUIBS ABOUT BOOKS

We have furnished recently twelve sets of the Expositor's Bible to ministers in different parts of the county. Nearly all report the work invaluable. The cheapest edition, which consists of twenty-five volumes, sells at \$15. It is well bound and a thoroughly good set of books in every way.

J. M. VanKirk, of Kinross, Iowa, has been adding a number of important books to his library recently. Some of the latest titles are the following:

Parables of our Lord. By Dods..... 1.50
Parabolic Teachings of Jesus. By Bruce. 2.50
Quiet Talks on Power. By Gordon..... .75
Quiet talks on Prayer. By Gordon..... .75
Foretold of Immortality. By Hills..... .50

H. H. Clark, pastor of the church at Salem, Ohio, has within the past ten days added the following splendid list of titles to his library:

Outlines of Christian Theology. By Clarke \$3.50
Christian Doctrine of Salvation. By Stevens 2.50
The Gospel according to Luke, International Critical Commentary..... 3.00
The Gospel according to St. John, Expositor's Bible..... 3.00
The Ancient Catholic Church. By Rainey 2.50
The Social Teachings of Jesus. By Mathews 1.25
The Epistle to the Romans, Sandy, International Critical Commentary..... 3.00
International Critical Commentary on Ephesians and Colossians..... 2.50
Richardson's American Literature..... 3.00
Literature Study of the Bible, Moulton..... 2.00
History of English Literature. By Taine, two volumes..... 2.00
The Land and the Book. By Thompson, 3 vols..... 7.50
Student's Standard Dictionary..... 2.00

We received during the last week an order from one of our progressive Sunday schools for fifty copies of the American Revised Bible No. 112. The Bible has been adopted for general use in the school and a copy is to be furnished each of the adult scholars.

R. P. Shepherd, of Pamona, Calif., secured through us last week a splendid line of Bibles and testaments, and has inaugurated a new plan for the introduction of the Bible in the Sunday school. He gave each of his Sunday school class of young men at the beginning of this quarter an American Standard Revised New Testament No. 356, which is listed in our catalogue at 80 cents.

S. H. Zendt, of Oskaloosa, Iowa, has been adding a number of good works to his reading list during the past few days. Among other titles are:

Universal Elements of the Christian Religion. By Chas. Cuthbert Hall..... \$1.25
Rational Living. By Henry Churchill King..... 1.25
Parables of our Lord. By Marcus Dods..... \$1.50

S. S. Jones, minister of the church at Danville, Ill., orders from us the following titles:

The Making of a Teacher. By Brumbaugh..... \$1.00
The Boy Problem. By Forbush..... .75
Education in Religion and Morals. By Coe..... 1.35
Rational Living. By Henry Churchill King..... 1.25
Representative Men of the Bible, 3 vols. By Matheson..... 5.00
Individual Work for Individuals. By Trumbull..... .40
Historical Geography of the Holy Land. By George Adam Smith..... 4.50
Harmony of the Gospels. By Stevens and Burton..... 1.00

Elmer Ward Cole, minister of the First Christian church, Hutchinson, Kans., has recently placed with us yearly subscriptions for the following splendid list of periodicals: Arena, Review of Reviews, North American Review, Atlantic Monthly, Biblical World, American Journal of Theology, Bookman, Bibliotheca Caes., Expository Times, The Hibbert Journal.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

J. M. Lowe begins a meeting with the church at Zeandote, Kansas, on February 14.

Alcinus Baker, of Mt. Victory, O., is in a meeting with the church at Big Springs, O.

J. J. Setliff has just accepted a call to the church at Ottawa, Kan. He reports the outlook encouraging.

L. N. D. Wells, of Wilksburg, Pa., will assist the church at Coshocton, O., in a meeting beginning February 19.

H. H. Peters, of Rossville, Ill., reports a special Educational Day offering for Eureka College, amounting to \$15.60.

J. J. Tisdall, of Perry, O., closed a three weeks' meeting with the church at Mt. Victory, O., February 2. There were ten additions.

The church at Harrison, O., and its pastor, H. W. Milner, are being assisted in a meeting by Frank B. Thomas, of New Salem, Ind.

Will G. Loucks, of Lockland, O., assisted E. K. VanWinkle and the Mungen church in a meeting in January. There were 23 additions.

H. A. Davis is in the midst of a meeting at Pittsfield, Ill. During the first few days there were ten additions and splendid interest. The meeting continues.

The church at Corydon, Ind., is without a minister and desires to employ a young married man of some experience. Address all letters to the clerk of the board, John H. Heth, Corydon, Ind.

William G. McColey, pastor of the church at Pontiac, Ill., writes: "There is a good position here for a linotype man, vacant within a week. Would like to locate a member of the Christian church."

Wanted: A competent evangelist for meeting in town of 1,200. Also know of a strong team obtainable for one summer meeting for offerings. Address immediately Preacher, 359 S. Academy, Galesburg, Ill.

The Lenox Ave. Union Church of the Disciples of Christ, 41 W. 119th street, New York City, enjoyed two splendid sermons from Brother Medbury February 4th. He sailed on the 8th for the Orient. There were two additions by letter.

The church at Utica has just had a good meeting with 31 additions. The pastor, Grant A. Waller, did the preaching and Thomas Curtis Clark, of Chicago, conducted the music. The church is not a year old, but in fine condition.

We have again and again proved the reality of leaning upon the word and upon the arm of the living God. We have found that he has never failed us, never disappointed us; nay, that he always does exceedingly abundantly above all that we ask or think.

S. H. Bartlett of Cleveland, O., just closed a four weeks' meeting with the church at Lorain, O., with 26 additions. Besides raising enough money for the expenses of the meeting, about \$100 was raised which almost paid off the floating indebtedness of the church.

Harry F. Burns, pastor of the church at Peoria, Ill., writes: "The Men's Association of the Peoria Christian church held a banquet January 26th. Edward S. Ames, of Chicago, was the chief speaker. His subject was 'Our Plea.' He spoke with

characteristic discrimination and fearlessness, and his audience was well pleased."

J. Edward Cresmer, recently of Manhattan, Kansas, has accepted a call to the church at Ashland, Neb. Immediately upon taking charge of the work he began a revival with home forces, himself doing the preaching. The result of a three weeks' effort was twenty confessions and two by statement.

W. D. Cunningham, Tokyo, Japan, reports that the Tokyo Mission enjoyed great prosperity in 1905. There were forty-seven baptisms. Two Sunday schools and three Bible classes are flourishing. Four native helpers are employed, several Illinois friends are contributing to its support. The prospects for 1906 are bright.

John Williams, minister of the Christian church at Collingwood, Canada, is delivering a series of addresses before his congregation on the subject of "Present Day Problems in Religion." The subject will be considered from six different standpoints, one phase of the subject being treated each Sunday evening from February 4th to March 11th.

The meeting at Carthage, Ill., conducted by the pastor, J. M. Elam, closed Sunday, February 4th. The meeting was productive of strengthening the church in many ways. Sixty-seven additions to the membership are reported. Frank C. Houston, of Indianapolis, who led the singing, is directing the music in a meeting at Wichita, Kansas, this week.

J. G. McNutt, who was for three years pastor of the church at Newman, Ill., has recently taken up the work at Sullivan, Ill. He reports the work there starting off encouragingly, stating that the Sunday school reached the greatest attendance on last Sunday which was known for some time. The Ladies' Aid Society and Endeavor are both doing splendid work.

One of the calendar days in the student life at Eureka College is the celebration of Founder's Day. This annual occasion took place on February 6th. Impressive exercises were conducted during the afternoon and evening at the Christian church. Among the speakers of the day were Harry Foster Burns, pastor of the church at Peoria, and Hon. Adlai E. Stevenson, Bloomington, Ill.

On the seventeenth of December last a temporary organization was effected at Elgin, Ill. Since that time Sunday morning services have been held regularly. New members are constantly being found; a Ladies' Aid has been organized; and an earnest endeavor is being made to enlist each person in some definite, active service. C. A. Exley, of the University of Chicago, has been preaching for this band since the time of its organization.

Stanton E. Hoover, who is clerk of the Board of Education in the Hartford Village District at Croton, Ohio, writes a very kind and congratulatory letter. We appreciate these expressions of confidence and interest. He also reports one man added to the church February 4th. We are trying to make the Christian Century valuable to the Christian business man as well as to the pastors of the churches, and welcome a personal word from these noble soldiers of the cross.

Bruce Brown, pastor of the church at Mansfield, Ohio, writes: "I dedicated the new church at Polk, Ohio, Sunday, January 28th. The little company of fifty Disciples have worked heroically to get their beautiful little temple. They received but little help from the outside. The pastor, G. A. Shafer, believed where all others doubted that this church could build. He worked with his own hands on the building and deserves the praise for the success of the day. Money was raised to pay all indebtedness and enough more to make all improvements."

W. J. Cocke has resigned his position as state evangelist of Georgia to begin as special financial agent and evangelist of the Kentucky state board, March 1, with headquarters at Lexington. During the two and a half years he was in Georgia more men were employed, more additions made and more money raised through the state society, than ever before in the same time. He not only raised his salary and all expenses, but each year turned into the treasury in addition more money than ever raised before, all told. His wife and daughter remain in Atlanta till late spring.

William J. Wright, of the American Christian Missionary Society, writes: "The brethren throughout the country will rejoice that steady progress is being made in the affairs of the American Christian Missionary Society. The receipts for January show a gain of \$5,167.28 over the same month of 1905; \$1,140 was received on the Annuity Plan and \$1,566 by bequests. The receipts of the society for the present missionary year are \$8,082.05 above those of the same period last year. The needs of the society, however, were never greater than at present. Write us concerning annuities and bequests."

The last issue of the weekly church paper published by the Church of Christ at Traverse City, Mich., was called Christian Endeavor Day Number, and the subject matter was devoted largely to the missionary enterprise of the church, and the opportunity for more consecrated living. The entire subject-matter is worth republishing. We quote from one of the editorials: "How much we need yet to learn in the Bible. How many hearts wait for the message of hope we may bring. How many thoughtful things we can do to brighten our lives and make beautiful our daily living. How blessed indeed is the fellowship we may have in the church! Putting self aside and saying with Jesus, I delight to do thy will, O God, the new life is ours. Our trials are our opportunities." The editor is Miss Flossie Campbell. The minister is Thomas P. Ulom. The church began a series of special revival services Sunday, February 4.

H. J. Hostettler closed his first year's work with the Christian church at Vir-den, Ill. On January 28th a special service was conducted with a complete roll call of the membership. The second year's pastorate began on February 4th with an all-day rally service. A. L. West, pastor of the Christian church at Carlinville, and J. Fred Jones, state corresponding secretary of Bloomington, assisted. The following is the report for the year: Ser-

mons, 133; funerals, 12; weddings, 2; special addresses, 12; additions 71, by letter 21, reclaimed 4, statement 5, confessions 41; letters granted, 9; deaths, 2; removals, 6; net gain, 55. Moneys raised: by church, \$995.25; by the ladies of the church, \$202.70. Missions: Foreign, \$23; Church Extension, \$7; State, \$43; National Benevolence, \$34.85; special on education and missions, \$167. Total, \$272.85. Sunday school, \$84.73; Christian Endeavor, \$22.10; C. W. B. M., \$17.50; grand total, \$1,586.13.

One of the most attractive of the capably edited church papers which comes to our office is the "Church Greeting," published by the First Christian Church at Cedar Rapids, Ia. We quote one paragraph which appears on the first page of the greeting: "This church offers a hearty welcome to every stranger who may cross its portals. It invites every earnest soul to accept the privileges of prayer and praise and the spiritual good ever to be found in its worship. It invites to its membership all who believe that Jesus Christ is the Divine Son of God and who purpose for themselves lives of service according to the pattern of His life and teachings. Come and be one of us in that spiritual communion whose value to us is worship, and whose demonstration to the world is a life of good works. And whosoever thou art who worshippest in this church, enter it not without the spirit of reverence, and leave it not without one prayer to God for thyself, for him who ministers, and for those who worship here."

G. D. Edwards writes from Honolulu: My work here is starting off in a very promising way. We had a roll call on January 10th, which was one of the most enthusiastic meetings I ever attended. At Nevada I raised a good deal of money on church debt, over \$17,000, but I never saw such hearty giving under the title "Church Extension Loan." It was really the ideal Brother McLean realized when he talks upon "hilarious giving." We started the evening determined to raise \$868, but feeling our way to see whether we would dare attempt the whole debt of \$1,428. The congregation just tumbled over one another in an effort to give and when the \$1,400 was reached, they would not stop but continued until we had \$2,112. I call that pretty good for a struggling little church that hadn't had a preacher for nearly two years until last September and had been unable to pay anything more than the interest on the loan since it was made two and a half years ago.

We had 110 at roll call. The membership is about 130.

C. A. Young is assisting District Secretary Jordan and others in the organization of a church at Freeport this week.

J. D. Houston, formerly pastor at Georgetown, Ohio, preaches part time across the river in Kentucky while looking after property interests.

S. E. Fisher, Champaign, Ill., is doing yeoman service preaching civic reform, and arousing sleepy consciences. His sermons are carefully reported by the daily papers.

Shelbyville, Ill., Feb. 12.—Our meeting closed last night. Sixty additions, Edward O. Beyer had charge of the music. He is a fine helper. L. H. Otto is the successful and popular minister. We go to Brazil, Ind., next.—Jno. W. Marshall.

O. P. Spiegel and wife have been in

a meeting in Pensacola, Fla., nearly fifty days. The membership of the church has been more than doubled. They go next to Plainfield, N. J., with J. E. Sturgis, singer, and Phil A. Parsons, pastor, under direction of the National Board of Evangelization. J. P. Rowlinson of Tampa, Florida, has succeeded Robt. Lord Cave at Clarksville, Tennessee.

First Christian Church Council Bluffs, Ia.

W. B. CLEMMER, Pastor

Our great evangelistic campaign under the leadership of Evangelists Wm. J. Lockhart and J. P. Garmong, of Des Moines closed with a great "Fellowship Service." Tuesday night, 6th inst., in the fifth week with 167 "who took the stand for Christ" during the meeting. Of this number 100 were by confession, 48 by letter and statement, 2 reclaimed and 17 from other religious bodies.

It was a great meeting in the immediate conquest of souls and in the confidence bequeathed this congregation for future work.

Council Bluffs is notably not a kindergarten for religious revival. The congregation itself only yielded to the movement after continual pressure for two years, not having been hitherto favorably impressed with revival efforts. Today the finest feeling prevails, the church is radiantly happy and confident, the community has a larger confidence in our work and plan. Brother Lockhart is a man of fine personality and persuasive power in exhortation, who preaches the truth in love, and whose working motto is: "He is able to do exceedingly abundantly above all that we ask or think." Brother Garmong is a conscientious and able leader of song and a sympathetic soloist who sings the gospel from the heart to the heart.

Both are strong personal workers, who "every day in the church and at homes, ceased not to teach and preach Jesus as the Christ." At the closing fellowship service the new members pledged \$500 to the church support for the coming year. Our church unites in prayers of God speed to these consecrated men.—

Dedication at Brazil, Ind.

E. L. DAY

Our church home, which was destroyed by fire February 5, 1905, was successfully rededicated February 4, 1906. It is located on a corner one and one-half squares from Main street and three squares from business center, and is the best location in the city. It is built of brick and stone, and consists of main auditorium, lecture room, C. E. room, ladies' parlor, office, choir, reception and class rooms. Including rooms already mentioned there are thirteen rooms altogether that can be used for S. S. recitation rooms outside of main rooms. Part of these are arranged on the second floor. A good basement, including a furnace room, which contains a splendid steam heating plant, a fuel room, two sanitary closets, two robing rooms, a dining room, kitchen, pantry, china and linen closet and janitor's room is a feature not included in old church, as well as many of the class rooms. There is a Kimball pipe organ and good piano and a concert organ to furnish music for different departments. The main audience room is seated with circular oak pews, and the lecture and class rooms with

chairs. The rooms are so arranged that the main audience room, the lecture room, the C. E. room and the second floor class rooms can be thrown into one large auditorium seating 900 persons. These rooms are arranged to be separated with verticle, flexible doors or partitions. The first and second floors are carpeted entire. The total cost and valuation is \$25,000. Including the lot the property is valued at \$38,000. For the amount invested it is one of our very best church properties. We go forward immediately into a revival effort with John W. Marshall, of Chicago, and Leroy St. John, of Terre Haute, as leaders in sermon and song, respectively. Very truly,

GENEROUSLY REMEMBERED.

Another gift of \$2,000 is just reported by The American Christian Missionary Society. In these days of generous giving, it is good to see the old Mother Society remembered generously.

A good sister in one of the Central states makes this gift, realizing that her tenure of days is precarious, and desiring to place her earthly possessions where they will continue to work for her Lord and Master after she has gone home to Him. Such a spirit is deserving of all praise and such deeds worthy of emulation.

SUPPORTS TWO LIVING LINKS.

A prominent business man in one of our Central states has just notified the American Christian Missionary Society that he will be responsible for two Living Link Evangelists.

Business men like a business proposition, even in religious matters. We hope to hear of others entering as heartily in the work of Home Missions.

The following was adopted recently by the Blair, Nebraska, Church. We heartily concur: "Resolved, That Christian papers should not use their columns for fraudulent advertisements, and we deem such papers unworthy our support, unless such frauds are removed."

A BOY'S BREAKFAST

There's a Natural Food That Makes Its Own Way.

There's a boy up in Hoosick Falls, N. Y., who is growing into sturdy manhood on Grape-Nuts breakfasts. It might have been different with him, as his mother explains:

"My 11-year-old boy is large, well developed and active, and has been made so by his fondness for Grape-Nuts food. At five years he was a very nervous child and was subject to frequent attacks of indigestion which used to rob him of his strength and were very troublesome to deal with. He never seemed to care for anything with his breakfast until I tried Grape-Nuts, and I have never had to change from that. He makes his entire breakfast of Grape-Nuts food. It is always relished by him and he says that it satisfies him better than the ordinary kind of a meal.

"Better than all, he is no longer troubled with indigestion or nervousness, and has got to be a splendidly developed fellow since he began to use Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

FROM THE FIELD

TELEGRAMS

Eaton, Ind., Feb. 12.—Clarence Mitchell in sixteen days' preaching has added one hundred. Over seventy baptisms population two thousand. Two hundred and seventy additions before this meeting began. Brother Newcomer, our pastor, added over one hundred last year.—H. P. Holmes, Elder.

Portsmouth, Ohio, Feb. 12.—Five hundred and twenty-four added in the Harlow meeting. Thirty-four today. Eight from the other denominations. Great audience. Crisis in religious circles. Harlow lectures Monday, but meeting continues. Harlow hardly able to preach four nights.—Geo. P. Taubman.

Anderson, Ind., Feb. 11.—Eighty-five added today, 236 in last seven days, 807 to date. Meeting continues by unanimous vote. T. W. Grafton pastor, Chas. Reign Seoville and Deloss Smith.

ARIZONA

Douglas, Feb. 5.—One added January 28 and six February 4, five men and two women, at regular service.—S. W. Jackson.

CALIFORNIA

Eureka, Feb. 2.—I am in a good meeting with home forces. Twelve added to date, nine by baptism, others by letter and statement. More interested.—I. H. Teel.

CHICAGO

Sheffield Ave.—Will F. Shaw, pastor, was called to the bedside of his aged father, and F. G. Tyrrell supplied the pulpit, preaching in the morning on "Marching Orders of the Church."

Harvey.—The plans have been accepted and preparations are well under way for the new church. It is expected the building will be ready for occupancy early in the fall.

The next weekly ministerial meeting will be held on next Monday at the Austin Christian church. A luncheon will be served by the ladies of the church at the noon hour. A. W. Fortune will deliver the address of the day, followed by general discussion.

Jackson Boulevard.—The Jackson Boulevard church had fourteen accessions at the regular services Sunday, February 11th. The series of meeting which were being conducted by C. A. Young, J. Murray Taylor and the pastor, Lloyd Darsie, have just closed. The church is awakened and is in better condition in every way for more aggressive work. As a result of these special meetings 64 have been added to the membership of the church.

Austin.—This church begins its special series of meetings on next Sunday, February 18th. P. J. Rice of South Bend will preach each evening and S. S. Jones of Danville will have charge of the music.

The meeting has been well advertised through the local community. The church will entertain the regular weekly meeting of the Ministerial association on next Monday, when some portion of the time will be taken to discuss phases of evangelistic work in the city.

COLORADO

La Junta, Feb. 8.—Closed a great meeting at La Junta last Sunday night. We had 97 additions. Put the church in good shape. Began a meeting here in Rifle, Colo., Tuesday night. Good crowds and splendid interest. John T. Stivers.

ILLINOIS

Virden, Ill.—One addition Sunday, February 4, by letter.—H. J. Hostetler.

Chambersburg, Feb. 5.—Five confessions here yesterday.—W. W. Wharton, Evangelist.

Danville, Feb. 5.—Sixty-five additions in two weeks at Catlin, Ill. Will continue a few days.—Lewis R. Hotaling.

Toluca, Feb. 5.—One of our leading merchants made the good confession yesterday.—S. P. Telford, pastor.

Pittsfield, Feb. 6.—Evangelist H. A. Davis is here with us in a fine meeting. Great crowds, fine interest and nine additions so far.—W. E. Spicer, pastor.

Gibson City, Feb. 9.—We are in a splendid meeting, with 55 additions, 43 by baptism. The writer is doing the preaching. Frank M. Charlton, of Bloomington, Ill., is in charge of the music. If you want a good singer send for him.—J. R. Golden.

Mattoon, Feb. 9.—O. E. Kelley has resigned the work here to take up the work of three congregations in the vicinity of Terre Haute, Ind. His work here has covered a period of about three and one-half years. Brother Kelley was considered one of the best preachers in this district, and his removal will be a distinct loss to the cause in this community.—O. C. Scott, clerk.

Ipava, Feb. 6.—We began our meeting here Sunday. Brother Craig, the pastor, preached at the first two services as Brother Northcutt, the evangelist, did not reach here until Monday evening. The people are anxious to have a good meeting, but the church is too small to accommodate the audiences. At the close of the meeting here I go to sing at Winchester, Ill.—Charles E. McVay, Song Evangelist.

Denver, Ill., Feb. 9.—Geo. W. Buckner of Macomb, Ill., just closed a meeting here with 30 added; 18 by confession and baptism, 4 by letter or statement, and 8 from other religious bodies. This was Brother B's second meeting here during two years, and we can recommend him as A1. Miss Roxie Kirkbride of Brother Buckner's congregation at Macomb also rendered valuable service as vocal soloist.

Mt. Sterling, Feb. 7.—A union meeting began in the opera house Dec. 31 under the direction of Evangelist Dow and Singing Evangelist Spear, and closed Jan. 25

with 159 expressions of conversion. This was a true union meeting in that it was joined in by all Protestant churches, and was harmonious. It was followed immediately by meetings in the different churches, Brother J. E. Lorton baptizing 52 up to Sunday night last, and reclaiming 8, with 9 other candidates for baptism. Feb. 4 Brother Lorton was elected to continue indefinitely as pastor of this church. The church is in a fine condition, with prospects of soon building a chapel, which is badly needed. Our Bible school numbers 192.—Lucy B. McMillen, clerk.

Knoxville, Feb. 8.—The church at Knoxville began a meeting Dec. 31, 1905, and closed Feb. 5, 1906. Brother N. G. Brown, of Galesburg, Ill., and Sister Lucile Park, of Coffeyville, Kan., were our helpers, and splendid help they gave. Sister Park is a splendid soloist, chorus leader and personal worker. Her influence tells mightily in a series of meetings. No church will make a mistake in getting her as a singing evangelist. Our meeting resulted in 36 additions: 14 by letter, 3 reclaimed, 17 confessions, and 2 otherwise. It is doubtful if a meeting of more far-reaching value has ever been held here. Through the past few months the spirit of the church has greatly changed. The church debt has been paid, a new financial system adopted; a S. S. has been placed on an entirely new basis. Hope and courage have revived. Our outlook seems good.—Albert Schwartz.

INDIANA

Edwards, Feb. 5.—Evangelist R. R. Bulgin and wife closed a three weeks' meeting here last Friday night with 40 accessions, 15 the last two nights. The church has been greatly revived. I was called for half time for the remainder of the year.—W. T. Barbre, minister.

Peru, Feb. 9.—I have located with this church and began my work last Lord's day, Feb. 4. Was greeted by good audiences and the outlook for the future seems fine. Many excellent people are moving to the city who are members of the Christian church in other places who will be of great help to us in building up the cause in this place. We expect to begin a meeting Lord's day, Feb. 18, with home forces.—C. H. DeVoe.

IOWA

Newton, Feb. 6.—Meeting closed last night with 40 accessions. Next meeting at Findlay, Ohio, beginning next Sunday.—R. A. Omer.

Defiance, Feb. 10.—Will close a two weeks' meeting here to-morrow. My second meeting with this church. Fifteen confessions this week, more to follow. I go to Tinn, Missouri, for a meeting next week. Will close my evangelistic work this month, having accepted a call to Niantic, Illinois.—J. W. Walters.

Des Moines, Feb. 9.—Our meeting at Arlington closed Feb. 6th, with 19 additions. Two by letter, three from the denominations, and 14 confessions. Fifteen hundred dollars was raised to pay off indebtedness and to repair and beau-

tify the church. We were urged to hold another meeting next year. I will begin at Humeston the 11th.—Joel Brown.

Iowa Falls, Feb. 5.—I closed my 19 months' pastorate here yesterday. We go to Packwood, Iowa, to care for Mrs. Davis' invalid parents. Our work here has been pleasant and harmonious, and we lay it down with deep regret. But our duty is plain. One addition last night by statement. Prof. Geo. E. Purdy, of Ellsworth College here, will care for the church for the present.—C. C. Davis.

Woodbine, Feb. 7.—Closed a meeting of 28 nights at Logan, Iowa, Feb. 4. The visible results of the meeting were 5 by statement, 39 by baptism and one yet to be baptized, making a total of 45. Also an outstanding debt of \$225 was provided for, as well as the expenses of the meeting. Mrs. MacRay-Hesse, of Des Moines, was in the meeting one week as singer. The Logan church is loyal to the word of God. They are greatly in need of a good pastor.—B. Franklin Hall.

KANSAS

Agua, Feb. 6.—Meeting closed; 57 admissions.—J. M. Lowe.

Harper, Feb. 7.—Five added at Helena, Okla., not yet reported. Am now in a meeting at Isabel, Kansas.—M. B. Ingle.

MINNESOTA

Rochester, Feb. 8.—Twenty-two additions here to the church last Lord's day, all adults but two; seventeen baptisms. Ten baptisms, one confession and one added by statement last night at the prayer meeting service. There were over two hundred persons present. Arrangements have been made for the baptism of several candidates next Lord's day. The prospect is bright.—Rochester Irwin.

MISSOURI

Chillicothe, Feb. 5.—Four additions yesterday. Fifteen the first month of the new year. Missionary rally next week. A. McLean and Dr. Drummond are to be here.—James N. Crutcher.

Butler, Feb. 6.—Feb. 4 marked the second milestone in my work with the church at Butler. We were able to report 118 additions for the year with a net gain of 96. The church is enjoying a goodly degree of prosperity, and we are facing the future with confidence.—H. Jas. Crockett.

Nevada, Feb. 5.—We closed a fine meeting last night. The church received 45 new members, 30 by confession and baptism. The pastor was the evangelist. Brother Frank McRae, of Des Moines, sang for us two weeks. Our Bible school is the talk of the city. Last November we introduced the Baraca-Philothea classes and now have about 100 enrolled in these classes, and they are doing very fine work.—W. W. Burks.

MISSISSIPPI

Meridian, Feb. 7.—Our work in Meridian for the new year is starting off in a very hopeful manner. We had five additions during January and one on the first Lord's day in February. Our Sunday school has increased, both in membership and in interest, as has also our Wednesday evening prayer meetings. We were glad to have with us on the third Lord's day in January Brother R. W. Wallace, of Valdosta, Ga., formerly minister of this church. He preached two excellent sermons for us. His friends everywhere will

be glad to know that he has about recovered from his recent throat trouble, and is planning to take some special work in Harvard next fall. His wife will accompany him and will also take some special work.—W. M. Baker.

OHIO

Mansfield.—We have had eighty additions in our meeting with Evangelist H. A. Northcutt.—Bruce Brown.

Marion, Feb. 10.—Have just closed a good meeting at a country church at Maple Hill and we will form an organization.—O. D. Maple.

Utica, Feb. 5.—Our three-weeks' meeting closed here tonight; 31 additions. Attendance the last night the largest of the meeting. A year ago there was no Church of Christ at this place. There is now a congregation with a membership of about 100. A new church home is to be dedicated in March; cost \$8,500. Grant A. Waller, the pastor, is an earnest, tireless worker. Under his leadership we expect to see the Church of Christ at Utica rejoice in great victories.—Thos. Curtis Clark, singing evangelist.

Paulding, Feb. 5.—Yesterday we closed a very successful meeting of twenty-nine days. There were seventy-seven additions. Seventy-three by baptism. One man past fifty, who is stone deaf. There are thirty-one others not previously reported. Eight of these by baptism. This makes one hundred and eight added to the Paulding church within the past eight months. We rejoice and press forward. Brother Edward McKinney, of Dorsey, Ill., assisted as singing evangelist. He is to be in every way commended for his efficient and unselfish service. Any pastor needing an assistant for a meeting would do well and choose wisely in calling Brother McKinney.—J. P. Myers, pastor.

VIRGINIA

Bristol, Feb. 7.—Yesterday I closed a two weeks' meeting for the Union Church in Lee County, Va., resulting in 23 additions—13 baptisms, a Baptists and 3 Methodists. The attendance and interest was unusually good throughout the meeting. Union Church is a strong country church in the character and standing of membership.—Wm. Burleigh.

WISCONSIN

Richland Center, Feb. 10.—Four added last night; 42 to date and house packed every night. The church is happy and rejoicing over the great victory won by the plain simple gospel of Christ. I go to Missouri for next meeting. I have an open date for May. Lawrence Wright, Gen. Evangelist.

Report from Toledo, Ohio.

On January first we closed the most successful year in the history of the Central Christian Church. We raised for all purposes \$5,800.00, of this amount over \$2,000 was paid on church debt, and we are glad to say we think we see the day ahead when this old debt will be removed. Every department in the church made new records this year, established new standards, and I hope that we will more than meet the same this year. The pastor preached, including special addresses, 305 sermons, and there was added to the church at the place and at two other meetings conducted by him, 312 persons. One of these meetings being at Bowling Green, while the other was in the Pittsburg simultaneous

campaign. We are praying, trying to keep the powder dry, and pushing forward we hope, to greater things.

All the churches of the city are on the upward move. We recently organized a mass meeting that includes all the churches in the city; that is, our churches that promise to be a splendid force in uniting the forces of our city, and a means of getting acquainted and in assisting in many ways.

Our churches all improved the missionary collection this year; but we hope to be able to do more the coming year along this line. We do not know what the visible work results will be in the union service, but we are certain we will bring our church in closer fellowship with the other churches of the city, and give us an opportunity to get our plea before them.

At the last meeting of our city union, composed of all the churches of the city, of all the denominations, the writer was elected president for the coming year.—J. O. Shelburne.

You are cordially invited to subscribe for *The Christian Century*.

We are sending *The Christian Century* for a few weeks free to a number of discriminating people. This is an invitation to subscribe.

Ministers, church clerks and members, officers and members of the Bible School, the Y. P. S. C. E., the C. W. B. M., and others, are invited to contribute to our news columns. Select items of general interest. Write on only one side of the paper, plainly and briefly.

BUTTERMILK

A Surer Way Out.

The "buttermilk fad," which its followers insisted was the cure for all the ills that human flesh is heir to, has pretty well had its day.

Buttermilk is a pleasant and healthy drink, but there are a whole lot of desirable things that it cannot do. A Nebraska woman found something much more worth while. She says:

"Three years ago my stomach was in such a frightful condition that I could scarcely bear to take any food at all. Indeed there was once that I went for 14 days without a morsel of nourishment, preferring starvation to the acute agony that I suffered when I ate anything. And all this entailed upon me almost constant headaches and nervousness. My condition was truly pitiable.

"The doctor warned me that the coffee I drank was chiefly responsible for this condition, and ordered me to drink buttermilk instead. But I despised buttermilk and could not bring myself to use it.

"Then I was advised to try Postum Food Coffee. It has completely renovated and made over my whole system. The salutary effect on my poor stomach was simply marvelous, and that straightened out, the headaches, nervousness and other troubles soon vanished. For more than a year I have not felt any distress or pain, such as I once thought would kill me.

"I can truthfully say that Postum has brought me the blessing of the perfect health I enjoy, for I gave up medicines when I began its use." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

Report from Maryville, Mo.

The Maryville Daily Tribune for January 1st contains an interesting account of the annual meeting of the Christian Church at that place. The meeting was an all-day session, and, practically the entire membership was in attendance. Dinner was served in the church parlors at noon, and several hundred persons were served.

The opening session convened at 10:45 Sunday morning at the close of the Bible school work. Rev. H. A. Detton, who has led the work in Maryville for the past sixteen months, read an address which reviewed the work of the past year, and contained helpful suggestions for the future activities of the church.

Eighty-five new members have been added during the year. The church now numbers almost 1,000 communicants. The treasurer's report showed that \$5,873.15 had been paid out from the various departments. Of this amount \$2,198.50—more than one-third—went to the cause of missions. The local expenses amounted to \$3,674.65.

REPORT OF THE RELIGIOUS CENSUS AT FREEPORT, ILLINOIS.

The men who assisted in the work of the census were B. H. Sealock of Polo, J. F. Stone of Dixon, D. E. Seyster of Lanark, F. A. Sword of Walnut, C. L. Stauffer of Fulton, Perry Stevenson of Dixon, and O. F. Jordan of Rockford.

The census began the morning of January 23 and extended approximately three days. The men averaged over a hundred calls a day each. Practically the whole of the city was covered.

The census resulted in finding twenty-three Disciples not previously known. It also tabulated at least two hundred homes where we have an open door, either by the people having relatives in the church elsewhere or because of personal interest in our religious movement. A great many cards express no religious preference and this also furnishes us abundance of material for the development of our work.

The census gave us great publicity in Freeport, not only by reason of good newspaper articles well placed but also by the contact of our men with the people. When we begin work in the city we will be in a measure known since we have published our religious principles and history.

Some of the people who will be leaders of our movement doubtless, were discovered in the census taking. Dr. White of the White Sanatorium is favorably known in the city and is enthusiastic for our work. Mr. Shepherd, Assistant Secretary of the Wenthe Railway Correspondence School, will also be of great assistance doubtless. He has recently gone to Freeport from Vincennes, Ind. We were already acquainted with Prof. Fulwider, Principal of the High School, and Mr. Johnson, a bright travelling man. We now know of forty-eight people in Freeport who have been identified with our movement. From a third to a half of them are in denominational churches, but a majority of these have already signified their intention of withdrawing and coming into our work. The only prominent people who will not are Prof. Raines, Superintendent of Schools, and wife. Even this is not hopeless.

The cost of the census was light considering the grade of the service. The printing cost \$3.83. The hotel bill

\$21.75. The railway expense \$9.45. Miscellaneous expense, 20 cents. Total \$30.23.

While the census was taken carefully, it is probable that not all of our people are discovered yet, for several reasons. A number of homes were not enumerated by reason of the people being out. A number of the homes scattered in the outskirts were not canvassed. Some of our people in denominational churches may not have told the census-takers of their connection with our movement. When our meeting begins and we have our workers scouring the city, they will doubtless find a number more people.

The Billy Sunday Union revival will be held at Freeport in April. We purpose putting our evangelist on the field the last of February and affecting temporary organization. Our people will then choose a temporary pastor whom we will try to have on the ground during the meeting if possible. They will then enter the union revival and get what is coming to us from that. We will then hold a short meeting at the close of the union revival and a permanent pastor will carry on the work. The temporary pastor will take the work permanently if he proves to be the right man. All this good work depends upon having funds. Some of the pastors of the district feel like taking an extra offering for the Freeport work, besides the regular district offering, so important do they deem the enterprise. The man who allows small local problems to obscure his vision of the larger work at this time, will make a tremendous mistake. We have already entered Freeport and must make good.

GREAT MEETING AT ANDERSON.

Anderson, Ind., Feb. 8.—We are in a splendid meeting here with the Central Christian church, T. W. Grafton, Pastor. Meeting began on New Year's eve and has been in several ways one of the most wonderful meetings I have ever been in. There was nothing unusual about the beginning, it took the same effort both along the line of organizing, energizing and spiritualizing, but we have never had a small crowd. Since the first week the crowds have actually been too large all the way through. There have been

times, when we have every reason to believe, as many people have been turned away as could get into the church. There were 54 added Sunday, 114 in 3 days, 660 to date. The meetings will continue the rest of the week. Many very interesting things have happened which will be given in the final report.

I have lived in the home of Bro. Grafton, and he has proven himself a true yoke fellow and fully able to cope with large problems. His wife, who is a daughter of our lamented B. W. Johnson, and a sister of A. M. Haggard, is a woman of most unusual ability. She has thoroughly organized the missionary department of the church and her interest is felt in every department of our work in the city.

Bro. DeLoss Smith has had charge of the music, and his work is just as interesting and pleasing to me as it was when he took charge of the music for me five years ago in the middle of our great meeting in the University Church at Des Moines, Ia., when I. N. McCash was pastor.

The full account of this meeting will be given later. We go next to Connersville, Ind., J. C. Burkhart, pastor, and then to New York city to assist J. P. Lichtenberger. We ask for the prayers of all righteous brethren.

CHAS. REIGN SCOVILLE.

THE NATURAL BODY BRACE



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Female Troubles,
Stomach Disorders,
Inflamations,
Internal Pains,
Tired Feeling,
Backache,
Weak Lungs,
Nervousness.

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It will make you comfortable, buoyant, vigorous, able to work and enjoy life. It is simple, hygienic, adjustable to any figure. Worn with or without corset. Not sold in stores.



We have over 15,000 letters like this:

Candler, C. Ia., Jan. 24, 1902.

Your Brace did all you said about it and more for me. It has saved me a big doctor's bill and brought me good health, which I had not had before in 25 years. My troubles were drows, headache, June disease, stomach and other ills to which women are subject.

MRS. L. B. DICKINSON.

Write today for particulars and illustrated book mailed free in plain sealed envelope. Address:
The Natural Body Brace Co., Box 744, Salina, Kansas.
Howard C. Nash, Pres.

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griddle cakes, rolls and muffins.

An absolutely pure, cream of tartar powder.

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Fifty Years the Standard

DR. PRICE'S CREAM BAKING POWDER

***A Cream of Tartar Powder
Made From Grapes
No Alum***

SOUTHERN CALIFORNIA

Three of our old Mission fields have been placed on a basis of self support.

J. Walter Wilson, singing evangelist, is kept busy assisting pastors in meetings.

Eighteen Mission fields have had regular preaching and pastoral care by virtue of the help of our treasury.

Three new church buildings have been dedicated on fields where new congregations were organized last year.

Evangelists De Forest Austin and Young with their splendid tent equipment are preaching the gospel on new fields, heartily endorsed if only partly financed by our board.

Fifteen small pastorless congregations have been visited by our Superintendent of Missions, encouraged and supplied with permanent ministers and arrangements made for their maintenance.

The work in Southern California is progressing finely. Grant K. Lewis writes: We are now nearing the end of the first half of our Missionary year in State work. Note the following items:

Two new churches have been organized—Huntington Beach and Rialto and two more are in process of formation, South Main street, Los Angeles and South Pasadena and forces are now in motion to enter other unoccupied fields.

SOUTHERN INDIANA BRIEFS.

M. H. Jacks will preach for the church at Vevay this year.

E. F. Cranford of Scottsburg recently closed a two weeks' meeting with the congregation at Saltillo, Washington county, with seventeen additions to the congregation.

A. L. Crim of Crawfordsville assisted Bro. Porter of New Albany in a meeting in which fifty-six were added to the congregation. Bro. Porter with the Park church and Bro. Cato with the Central are both doing excellent work.

Elder Thomas Jones of Seymour is holding a meeting at Little York in Washington county with thirty-five additions at last report.

My work with the congregations here and at Austin and Zoah starts off nicely. Scottsburg congregation has the best house of worship in this part of the state and the people are determined to hold the banner of the King aloft.

Austin has a thriving congregation of about one hundred members. They are four miles north of Scottsburg on the Pennsylvania railroad. The congregation there has lately greatly beautified and added to the comfort of their church home by providing new circular pews.

Zoah is a county congregation four miles west of here. There is a large membership and they are determined to advance. Baptized one at the latter place at my visit there on the fourth Sunday of January. Am now conducting a revival at home church with home forces. Outlook promising.

C. O. BURTON.

Scottsburg, Ind., Feb. 3.

YALE NOTES.

This has been a prosperous year for Yale. There is a good attendance in all departments and an excellent grade of work is being done. In the Divinity School the Disciples are well represented, there being eight regularly enrolled as candidates for a degree and inasmuch as there are only about sixty in the three regular classes, the Disciples are

always in evidence. In November the Disciples met and formed a club of which the following are members:

Thomas Jefferson Golightly, K. U., A. B., '04, Brookport, Ill.

Allen Thomas Gordon, Bethany, A. B., '03, Bridgeport, Ohio.

Ray Oakley Miller, Bethany, A. B., '03, A. M., '04, Wellsburg, W. Va.

Harry Otis Pritchard, Butler, A. B., '02, A. M., '03, Shelbyville, Ind.

Ralph Moore Harper, U. of N. C., Ph. B., '04, Kingston, North Carolina.

William Henry Smith, Hiram, A. B., '01, New Haven, Ct.

Hugh Elmer Brown, Whitman College, B. S., '04, Dayton, Wash.

Verle Wilson Blair, Butler, A. B., '03, A. M., '04, Plainfield, Ind.

Smith was elected President and Gordon, Secretary-Treasurer. Since Bro. Gordon is absent this term, Brown has become Secretary-Treasurer. The club has had some pleasant and helpful meetings and is planning a banquet in honor of Dr. Willett when he makes his trip east during the spring vacation. Since January 1. Gordon and Harper have been absent. Gordon has become pastor of the First Christian Church, Beaver, Penn., and Harper is now an International Secretary of the Y. M. C. A. Besides carrying the full college course. Golightly is supplying the pulpit of the Baptist Church at Bridgeport, Ct.; Pritchard is Superintendent of the Welcome Hall Sunday School, New Haven; Smith is pastor of the Congregational Church at Cos Cob, Ct.; Blair is acting pastor of the Congregational Church, Monroe, Ct.; while Miller and Brown are busy making honor grades in the Seminary.

Golightly, Miller, Pritchard and Blair as members of the Senior class are among those who will be invited to preach at the Chapel Exercises before the Faculty and students. Golightly surprised the whole Seminary when he returned from his holiday vacation,—he came rejoicing, bringing his wife with him.

About fifty from the Seminary will attend the Student Volunteer Convention in Nashville.

The Theological Faculty has decided to not, in the future, grant the B. D. degree for less than two years resident work except under special conditions.

VERLE WILSON BLAIR.

THE SCOVILLE-SMITH MEETING AT NEWMAN, ILL.

The greatest meeting ever held in the town of Newman, Ill., was the one recently held there by Chas. Reign Scoville and DeLoss Smith of Chicago. The meeting closed Christmas eve and Christmas day dawned bright and clear and everybody seemed to be glad. The denominations were glad that Scoville was gone and the membership of the Christian Church was glad that he had been there. The Newman Church had planned and worked for this meeting since its dedication, Feb. 19th. It was announced to begin after the Paris meeting, but when that great meeting closed it was thought best to postpone it until Dec. 1st. When Rev. Scoville had preached his second sermon and gave the invitation four came forward to make the confession and at each service afterwards additions were made to the church, the number reaching

several times, as many as eighteen. Previous to the beginning of this meeting the denominations had all held meetings without any results. One week before the close of the meeting they, as is often their custom, began a union meeting and did all they could to keep their people away from the Seoville meeting. But the interest and attendance was unabated and the meeting closed Christmas eve with eighteen additions, at the last service. The entire number added at this meeting was one hundred and sixty-eight and at each meeting since there have been additions. Of those coming in a majority were adults who constitute the representative people of the town. From these, officers of the church and teachers in the Sunday School have been elected. The following Lord's day after the close of the meeting four deacons waited upon the Lord's Table. These had been chosen from those who came into the church at this time and were four of the best young business men of the town. The church at present is by far the most prosperous and enthusiastic church there is here. Every department is built up. The Sunday School is now 200 out of a membership of 350. During the meeting a delegation of 250 came from Paris, Ill., by special train and attended one of the services and returned the same night. Since the Anderson meeting began a delegation of Newman people went 500 miles to attend one of Seoville's meetings at that place. The second week of the meeting at Newman Bro. Seoville was called to Chicago for three days. During his absence, Bro. Burnham of Decatur did the preaching and there were additions at

each meeting. During these meeting DeLoss Smith in a mastery and unostentatious way did the solo work and led the chorus.

The close of the Seoville meetings at Newman also closed a three years' pastorate of the writer. During these three years a fifteen thousand dollar church was built, the missionary contributions increased 300 per cent and the membership more than doubled. No pastor ever worked with a more determined and sacrificing church than the one at Newman.

J. G. M'NUTT.

Church Unity in Kansas City

At the meeting of the Christian Ministers' Alliance of Kansas City and vicinity on February 3rd, the following report of a committee appointed at the preceding meeting was unanimously adopted, and its publication requested:

"We, the ministers of the Christian Churches of the greater Kansas City and the towns and cities near by, desire at this present epochal time to make public our sincere thanksgiving for the fast multiplying signs of the approach of that glad day when the prayer of our Savior shall be answered, that all his people might be one. It is our firm conviction that greater strides have been made towards this union within the past few decades, than in all those preceding centuries since division first marred the peace and unity of the Church of God.

"We gratefully recognize as factors in this mighty movement the Y. M. C. A., the Y. P. S. C. E. the International Sunday School Series of uniform lessons for all Bible Schools, Union Evangelistic Meetings, co-operation of the churches in charitable enterprises, civic reform and other kindred forces. As steps towards this ultimate union, we rejoice in the union of those churches of kindred doctrines believing that the obvious gains of every union of Christian forces will be provocative of yet other unions, —a final union of all the Churches of Christ, wearing, alas! at the present hour names alien to the New Testament Church.

"In this same spirit we are moved to commend the aim and spirit of the great Federation movement towards which, as Churches of Christ we must take some intelligent, and unmistakable attitude. Because of our profound conviction that this movement yet in its tentative and initial stages a movement that attempts to bind no church either in doctrine or polity, but seeks rather only to bring into closer co-operation in righteous undertakings all churches of the Master towards union. We earnestly implore our churches, our ministers, our editors, and all makers of thought among us to give it their cordial and prayerful support. We regard this as a great providential ordering, and we would plead for a broad recognition of its general aims and purposes; its boundless possibilities as a unifying agency in these great, and almost Pentecostal days.

"Let it be borne in mind that if in some matters we would change either phraseology or method of this new movement we can count for far more in such reconstruction as earnest workers from within than as mere captious critics from without.

"The outside world is looking with interest and concern upon the attitude of

the churches toward this movement. As the world reads it—and we believe the world reads rightly—co-operation with this movement means a triumph for Christian union; aloofness and hostile criticism, a victory for separatism and denominationalism. Shall we, as pioneers in this great enterprise of the unification of God's people, be elsewhere than at the very forefront of the battle? Shall we, spiritual descendants we humbly trust of Campbell, Stone, Scott and all their great compeers whose lives were laid upon the altar of this holy apostolate, give forth an uncertain sound in this hour of testing and of opportunity? God forbid!

"Our earnest prayer to the Father is that not only we, but all that mighty host whose hearts go out in love to 'Our Plea,'—holy plea for the union of all Christ's own—may by heart, and voice, and hand speed this great movement sent of God."

George H. Combs,
T. P. Haley,
W. F. Richardson,
J. W. Monser,
J. J. Morgan.

MODERN DEFINITIONS FOR SOME PEOPLE.

Christian union—Loving and helping all those who love and help us.

Spirituality—Getting excited.

A good meeting—When all present do as we desire them to do.

A great sermon—A great show of the preacher so as to be called eloquent.

Charity—Soft talk.

Peace—General stupidity; indifference to truth.

Love—Saying over a good many loving words.

A revival—Getting people to join our church.

Truth—Our theory.

Wisdom—Our policy.

Brotherly kindness—Belonging to our ring.

Enlightenment—Making people believe our theories.

Humility—Trying to praise ourselves negatively, by continually telling what "poor things" we are.

Joy—Gladness that we are up higher than some others are.

Church prosperity—Having a good many festivals and suppers.

A splendid preacher—One who preaches as little of the gospel as possible, and whose effort is to catch popular praise.

A dull preacher—A sober man of God, who preaches the whole gospel plainly.

Worshiping God—Going to some meeting to hear or see something novel.

Love of truth—Sticking to my theory, right or wrong.—Unidentified.

A new definition of friend was given by a schoolboy the other day. Here it is: "A friend is a person who knows all about you and likes you just the same."

A Voice From Outside.

"Mamma," exclaimed little Gertrude, rushing into the house, terribly excited, "I thought you said Mr. Fritz couldn't talk anything but German?"

"Well, he can't, dear. He has been in this country only a few weeks, and"—

"But, mamma, when the boys were snowballing, Fred Williams and Charley Johnson fell over each other, and he laughed right out loud in our very own language."—The Chicago Record-Herald.

Indigestion

Stomach trouble is not really a sickness, but a symptom. It is a symptom that a certain set of nerves is ailing. Not the voluntary nerves that enable you to walk and talk and act—but the AUTOMATIC STOMACH NERVES over which your mind has no control.

I have not room here to explain how these tender, tiny nerves control and operate the stomach. How worry breaks them down and causes indigestion. How misuse wears them out and causes dyspepsia. How neglect may bring on kidney, heart, and other troubles through sympathy. I have not room to explain how these nerves may be reached and strengthened and vitalized and made stronger by a remedy I spent years in perfecting—now known by physicians and Druggists everywhere as Dr. Shoop's Restorative, (Tablets or Liquid.) I have not room to explain how this remedy, by removing the cause, usually puts a certain end to indigestion, belching, heartburn, insomnia, nervousness, dyspepsia. All of these things are fully explained in the book I will send you free when you write. Do not fail to send for the book. It tells how the solar plexus governs digestion and a hundred other things every one ought to know—for all of us, at some time or other have indigestion. With the book I will send free my "Health Token"—an intended passport to good health.

Book 1 on Dyspepsia. For the free book and the "Health Token" you must address Dr. Shoop, Box 7592 Racine, Wis. State which book you want.

Dr. Shoop's Restorative

Dr. Shoop's Restorative Tablets—give full three weeks' treatment. Each form—liquid or tablet—have equal merit. Druggists everywhere.

PRESIDENT'S PROPOSITION.

To Correct Unlawful Rates, Not to Make the Railway Rates of the Country.

Charles A. Prouty.

The proposition of President Roosevelt is just this: Whenever an individual in behalf of himself and others similarly affected, whenever a community through some local organization, whenever a State by its railroad commission, in the interest of its citizens, questions the lawfulness of a railway rate, a government tribunal shall be provided which has power to hear that complaint and, if it finds the railway in violation of a law, to stop the wrong by compelling it to put up in effect a rate which is lawful. He would simply force the railway specifically to execute its contract with the public to impose just and reasonable charges.

This is not a proposition to "make" the railway rates of this country. It is only after a rate has been fixed by the railway, complained of, and declared to be unlawful, that it can be corrected. This is no attempt to manage our railways by government commission. The railroad is perfectly free to manage its own business until it impinges upon the rights of others; then it should be restrained. What the President proposes is to use a remedy which every court has declared to be legal to redress a wrong which can be redressed in no other way.

—The Century.

THE SECRET OF BEAUTY IS HEALTH.

Those who desire to be beautiful should do all they can to restore their health, if they have lost it; or keep it, if they have it still. It is impossible for any one to lay down specific rules for other people in these matters. The work which one may do, the rest, exercise, baths, are matters for individual consideration, but, none the less, they must all be carefully thought of and never neglected. As a rule, when a person feels well, he looks well; when he feels ill, he looks ill. There are times when one can guess without looking in the glass that the eyes are dull and the skin is mottled. This is not a case for any external application, for to have a fresh complexion and bright eyes, even to have white hands and a graceful figure, you must be well. Health and the happiness which comes from it are the true secrets of beauty.—Health Culture.

Here is a fine formula for health and longevity:

Leave work before you are tired.

Stop eating before you are stuffed.

Think less of the troubles of the world and naught of your own.

Let nothing come between you and your God.

And last, but not least, in the words of the immortal Irishman, "If you can't be aisy, be as aisy as you can."—American Boy.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

PACIFIC COAST WONDERS.

How \$100,000 Is Being Spent in a Campaign of Enlightenment.

The spending of \$100,000 is an interesting event, no matter who spends it or for what aims, but when it is devoted in an almost philanthropic way to the enlightenment of those who seek better health, or new pleasure, or perfect rest, it is indeed worthy of remark.

The Sunset Magazine, that marvelous reflex of Western life, published in San Francisco, recently contracted with N. W. Ayer & Son, the great advertising house, of Philadelphia, to spend \$100,000 in telling the people of the wonders of that scenic country extending from Los Angeles, California, to Portland, Oregon, now so easily accessible via THE COAST LINE and SHASTA ROUTE of the Southern Pacific Company.

To convey this message in such a graphic manner that everyone everywhere would have a true mind-picture of the amazing things to be found in this land of perennial sunshine, required all the resources even of N. W. Ayer & Son, a veritable army of photographers, artists and writers, working hand in hand in preparing pages upon pages of interesting material for the great magazines and periodicals. When it was found that even this great space was too limited to tell a tithe of the story, a beautiful book was published for free distribution, containing rare color prints, fine engravings and most vivid pen pictures. "The Road of a Thousand Wonders" is the title of this book, and it is indeed well worthy of the name, for on its pages are depicted all the veritable wonders of California and Oregon, including the Home of "Ramona," the heroine of Helen Hunt Jackson's famous romance; the old Spanish Missions still used by the sombre-robed monks; the mystic Cypress Forest on the great Seventeen Mile Drive; the historical town and bay of Monterey; the rosebushes that climb telegraph poles in midwinter; the pyramids of the Santa Lucia Mountains; the nature baths of Paso Robles Hot Springs; the orange and olive groves, the endless sea of blossoms that makes Japan look like a peapatch; the Big Trees of Santa Cruz, the oldest living things on earth; the glories of the Sacramento Valley; the grandeur of snow-capped Shasta, and the inexhaustible game preserves of Oregon.

All this and so much more is described in this remarkable book—more remarkable when it is considered that it has no price, and that anyone may have one by writing to the distributor, Chas. S. Fee, Passenger Traffic Manager, Southern Pacific Company, 431 California Street, San Francisco, California.



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EASTER GLORY!

A beautiful exposition of the ministries of the National Benevolent Association of the Christian Church. This Service will be sent free to all Bible schools that will present it and send the offering to the National treasury for the care of the hundreds of helpless ones in our Hospitals, Old People's Homes and Orphanages. Jesus said, "Whatsoever ye do unto the least of these, even so ye do unto me." The Benevolent Association was the first of our church societies to adopt Easter as the time for offerings. Each of them has an undivided day for missions. This Association should have at least one undivided day for this Gospel of the Helping Hand. Order supplies at once.

Geo. L. Snively, Gen. Sec.,
903 Aubert Ave., St. Louis.



P. C. MADISON M. D.

"Her Eyes are Perfect"

So writes Mrs. Wm. Chapman, 104 So. 1st St., Marshalltown, Ia., in reporting the cure effected for her little daughter, Ethel, who was absolutely blind, the result of corneal ulcers. Other oculists had pronounced the trouble beyond all help, but today her vision is perfect. The

The Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or Strings, beware of delay, for delay means blindness. Cross eyes straightened without the knife by a new method which never fails. Write for my latest book on the eye which will be sent FREE. A postal will do-write today

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CHICAGO

A TREMENDOUS EMERGENCY.

The officers of the foreign society urge the tremendous importance of the March offering, saying:

There is much more than an ordinary emergency upon us in the approaching annual offering for Foreign Missions. The work has widened in every direction in the past few years, and especially, during the past twelve months. It is not too much to say that our obligations were never before so far reaching and imperative as they are at this time. New cities have been entered; new churches have been planted; new converts have been won. Men and women have been baptized in communities where the solemn scene was never before witnessed. The table of the Lord has been observed in the presence of his new born children where it was never before spread. New schools and colleges have been planted. Great triumphs have been won in every direction. Our hearts are thrilled as we survey the forward movement of the Lord's hosts in all lands. At this March Offering obligations with mountain weight press upon us. God has tested our faith by blessing our work. We are walking in the blazing light of his very presence. We cannot afford to quibble and falter and hesitate at a moment so propitious. The beckoning hand of the Lord, who has more than verified his promise, summons us on to larger things.

Let this be a season of preparation. A stirring missionary rally in your local church Sunday night, February 18th or February 25th, will help to lift the membership to heights of interest. God's eternal purpose concerning all men, as expressed in the Gospel, should be thundered forth in sermons prepared with great labor and delivered with unction and mighty power. It is a time to cry unto the God of Nations for help. The churches should be brought to their knees in earnest devoted application for grace and strength. How helpless we are in the presence of the teeming heathen millions without the Divine guidance and aid!

We believe our churches are in a spirit to advance. The country is wondrously prosperous and we are growing in wealth and numbers at a marvelous rate. A deeper spiritual life is manifested on every hand. There is a keener appreciation of the higher and better things. Our people seem to be emerging into a larger life. It is hoped every church will aim to make a distinct advance in its offering.

We are hoping the churches will take more time and care in the canvass for offerings before the day. Please set your mark high. Aim to pass all previous records. And, if possible, enlist every member in the gifts.

If you have not already ordered the necessary March Offering supplies, F. M. Rains, Corresponding Secretary, Cincinnati, Ohio, will be prompt to provide them free of charge upon request.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-31 Carney building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundrede have tested it with success.

The LENOX HOTEL
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North St. at Delaware Ave.

Modern. Highest Grade.
Fireproof Throughout.

EUROPEAN PLAN.

Rates not excessive though The Lenox is noted for the excellence of its cuisine and general service.

Wire Reservations at our expense.

GEORGE DUCHSCHERER
PROPRIETOR

We have reason to believe more churches will give and that the offerings will reach a higher mark than in previous years. Let us join hands and hearts for a mighty forward movement and insure not only \$300,000, but more. Whatever is done must be done quickly.

BETHANY'S INVITATION.

(Dedicated to L. L. Carpenter.)

By Mrs. P. B. Gibson.

After years of toil and struggle
Bethany at last is free;
Cancelled every obligation
'Tis her year of jubilee.

"Owing, now, no man" and proving
Honest things in sight of all,
Listen to her invitation,
More than this, her loving call.

Come and breath my air celestial,
Straight from Heaven's shining blue;
Row upon my lake's calm bosom,
Drink my flowing water, too.

By my sunny hills surrounded,
As if cradled in God's hand,
Towering trees and flowing fountain
Make of me a fairy land.


Mingling with the morning carol
Of my song-birds everywhere,
With the bell's clear, vibrant ringing
Comes my morning call to prayer.

Rich in blessing is the message
That the Father sends to all
Those with loving hearts responding
To my early morning call.

And from morn 'till dewy evening
E'en when night's dark shadows fall
Still I crown the hours with gladness
"Feast" and "flow" for one and all.

Oh, the meeting and the greeting
Of my Bethany family,
And the union and communion
Lord, as they remember Thee.

Throw aside life's heavy burdens,
Lay your head upon my breast,
Come, as did the blessed Master,
To Bethany for peace and rest.
St. Louis, Missouri.



HY-JEN TOOTH PASTE

cleanses and polishes the teeth gently and naturally, leaving a cool, refreshing taste in the mouth.

Your money back if you want it

Ask your druggist for a tube of Hy-Jen; 25c, use it, and if it is not the most satisfactory tooth preparation you have ever used send us the empty tube and we will cheerfully refund your money in full.

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If your druggist does not have Hy-Jen in stock, send us 25c for a full sized tube, under our absolute guarantee to refund your money in full if Hy-Jen is not in every way satisfactory to you.

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THE FELIX G. B. DAUS DUPLICATOR CO.
Daus Building, 111 John Street, New York City.

NEBRASKA SECRETARY'S LETTER.

The Wilson Lintt meeting at Fairbury has resulted in 171 additions to the 26th. Meeting continues.

Bro. O. A. Adams' meeting at Litchfield closed on the 23d. Eighty-five baptisms, 30 by letter, 14 otherwise. The church is organized with 129 members. Has \$800 for a new house and will proceed to build as soon as possible. Bro. Adams will preach for the infant church a few Lord's Days until the work is settled. The Ansley church and the state Board joined with Bro. Adams in supporting this meeting.

R. F. Whiston's meeting at Table Rock closed on the 21st with 15 baptisms, 3 letters, 4 reclaimed, not formerly members at Table Rock. \$400 was pledged to have preaching every Lord's Day instead of every two weeks. E. L. Kechley is the regular supply. Bro. Kechley is highly esteemed in the church and community.

The state evangelists are now at Mitchell in Scotts Bluff county where we have a number of brethren. We hope to organize a congregation there. Will go from that place to Gering.

Edward Clutter reported 39 confessions, 4 from denominations and 1 by statement as the results of the Florence meeting about the middle of the week and would run till Lord's Day 28th. No report since then. This has been a good meeting, and we hope has resulted in the formation of a live congregation. Bro. Clutter will continue to preach for them each Lord's Day, as he speaks at Irvington in the afternoon.

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Obituary.

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This meeting is partially supported by the state board and more largely by Mrs. S. A. Bates, who is responsible for Bro. Clutter's work at Irvington. The Northside, Omaha, church workers have been largely instrumental in starting the work through a Bible school operated by them.

The Hendley meeting, conducted by J. S. Miller and the pastor, resulted to last report in 19 additions through evangelist's work, and 4 by the pastor. Bro. Mitchell was continuing the meeting.

Charles E. Cobbey supplied at Wymore on the 28th. He will be in Cotner University from this time forward, and may locate with Wymore.

Geo. M. Weimer has been called to the pastorate of the North Platte church to begin February 18th.

Leslie B. Cox of Canton, Mo., has accepted the Belvidere work and was to begin Jan. 28th.

T. L. Young is located at Ulysses.

J. B. White has been recalled at North Bend. Reports 5 added by statement and one reclaimed Jan. 14th.

Four baptisms at Geneva and one confession the 28th is the good record at Geneva where E. M. Johnson ministers. The church is conducting a lecture course.

D. S. Domer was unanimously called to remain at Beaver City another year, but owing to continued ill health, necessitating two very important operations during the year, he is compelled to rest from his work for awhile. He will close there soon.

H. C. Williams, who has been living in Omaha for some time, has accepted a call to the Fairfield church and is on the field. One confession there on the 28th.

D. C. Kratz will begin a meeting under the Board at Gross in Boyd Co., February 6th.

There were 8 baptisms as a result of the meeting at Dorchester, where F. S. White is the minister. The church has been unified. Bro. White also has had an addition to his family in the person of a baby girl.

E. C. Tuckerman has been with J. W. Walker in a meeting at Miller. Closes this week.

D. A. Youtzy went to Arnold on the 20th, called by the impending death of the veteran preacher, L. J. Correll. No word has come as to the issue of his illness. Bro. Correll was the first preacher at Hebron. His latest work was to induce one of the brethren at Arnold to write this office for assistance that the work at Arnold might be re-established. His zeal for the cause did not grow faint as his body became enfeebled.

T. C. McIntire supplied at Wymore on the 21st and at Ansley on the 28th. We hope to locate him in Nebraska.

J. T. H. Stewart of Ohio is in a meeting at Broken Bow beginning there the 21st.

The meeting at Hastings, conducted by O. E. Hamilton, has added 54 to the church in two weeks, 24 on the 28th of January. They have had to take the Sunday evening services to the Opera house. Will continue two weeks longer. H. S. Gilliam is the pastor.

W. A. BALDWIN.

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What Many of Us Are Doing Three Times a Day.

For everything we get something is taken away. Every act pulls two ways. Some men in power dole out their souls for it. They can't have soul and power at the same time.

And so, in this quick-living age, most of us can't have energy and health at the same time. One or the other must be lost, and it is usually health.

We know we are doing wrong and would like to reform, but we have a morbid fear of being laughed at if we aim to live and eat according to conscience and good sense.

Some of us break away for a while and enslave ourselves to a diet. We read about the hardy Scotsman being fed on porridge and outtake, making soldiers of muscle and dash, and how Caesar's army was fed on corn. But the diet doesn't last long. We quickly swing back into the great line, eating and drinking to fulness like the rest, eating anything and everything, at any time, and any way we find it. We say "what is a stomach for if it isn't to obey the palate?"

But there is really no one rule applicable to everybody's stomach. What one man may eat another may not.

But the dyspeptic should remember that the death list has a dark shadow hovering over it with a long, bony finger pointing to "died of heart disease." Physicians will tell us that there are few cases of heart disease that do not come from a stomach derangement.

At every meal we may be brewing for ourselves a terrible case of dyspepsia. It may come upon us after breakfast tomorrow morning, or after that oyster supper to-morrow night.

Acute indigestion means that you have even chances for death or life. That's the gamble you are taking. That precious gastric juice decides, as a rule, whether you continue to live or not.

Therefore, if you feel your food lies like a "lump of lead" on your stomach, beware! Your gastric juice is weak. It can't dispose of the food in time to prevent fermentation. Take something that will do it effectively, and at once. Take Stuart's Dyspepsia Tablets, the most powerful tablets in the world for the relief of all kinds of stomach trouble, nausea, indigestion, the most cases of dyspepsia, fermentation, bloaty feeling, sourness, heartburn and brash.

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You can't do your work well, or be cheerful, or have energy or vim or ambition, when your stomach is bad. Make yourself feel good after a hearty meal, feel good all over, clear your mind and make you enjoy life, by taking Stuart's Dyspepsia Tablets.

Give your stomach a rest, so it can right itself, then you need fear nothing. You can get these tablets anywhere for 50 cents a package.

Obituary

Mrs. Minnie Wickham

Mrs. Minnie Wickham, (nee Wiggins), went away to be with her Lord, on Lords-day evening, Jan. 21, 1906. She came to Phoenix about one year ago for health, but finally that dread disease consumption claimed its victim. She was born near Charleston, Ill., July 31, 1879. She united with the "Church of Christ" at Wiley Brick Church, near Charleston, Ill., when 15 years of age. She lived a beautiful and devoted life; her last words were of her dear Lord. She leaves children, husband, father and mother with hosts of friends to mourn. Funeral services were conducted from her late home on Tuesday morning, Jan. 23, and she was tenderly laid in her grave at Rosedale. J. Cronenberger, Minister, Phoenix, Ariz.

Martha M. Shappee-Myres

Sister Martha M. Shappee-Myres was born in Horse Head, Chemung county, N. Y., October 18, 1835. Died at her home in Miller, S. D., January 19, 1906, of paralysis. Aged 70 years, 3 months, one day. She was married to Mr. Frank Myres, September 19, 1858. To them were born three daughters: Mrs. Lena F. Redman, Fresno, Cal.; Mrs. Ethel F. Gifford, Pierre, S. D.; and Mrs. Mina Waters, Miller, S. D. One year after marriage, Mr. and Mrs. Myres moved to Iowa, where they lived for eighteen years. Then to Nebraska, where they remained for eight years. Thence to Miller, where they have resided for eighteen years. Sister Myres was stricken blind eight years ago, from which she never fully recovered, and was finally totally blind. She confessed her Savior years ago and when the Church of Christ was organized in Miller, she came in as one of the charter members, where she always attended, and when stricken blind was led by her aged companion or some relative, or kind friend, until stricken down with that disease which caused her death. Her funeral was conducted at her home church on Lord's Day afternoon, January 21, by the writer, in the presence of a large and sympathetic audience and her remains laid to rest in the G. A. R. cemetery near the City of Miller.

A. O. SWARTWOOD.

G. T. Black

The funeral of Rev. G. T. Black, who died at Quannah, Texas, January 13, was held at the South Lawrence Christian Church, Wichita, Kans.

The service was in charge of the pastor, Rev., O. M. Roth, assisted by Rev. Stevens of the Central Church. Three of his favorite songs were rendered.

As a minister of the Gospel, Bro. Black's work was peculiarly effective, both from the pulpit and in pastoral lines. While perhaps some excelled him as a preacher, none surpassed him in the purity and simplicity of his life.

Zealous in ministering to the wants of his fellowmen both in spiritual and temporal needs, he made his love for all mankind second only to that for his Savior, and no sacrifice did he consider too great.

He was an example of holiness unto the Lord, "an Israelite in whom there is no

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guile." To his devoted companion and
four children he left the priceless heritage
of a life well spent, a spotless record and
an unsullied name.

Forty-three of the sixty-one years of his
life were given to the ministry. Of these
six were spent in the pastorate of the
South Lawrence Church at Wichita, where
by his efficient labors the membership
was increased from 43 to 300 members.
The religious and moral influences of that
work are immeasurable.

After being forced by failing health to
abandon this field, he spent a year in
evangelistic work in the state.

The next two years were spent with the
church at Ardmore, I. T., he later resign-
ing to become Corresponding Secretary of
Missions in the Territory. At Ardmore
was the beginning of what he afterwards
considered the sweetest, the most Christ-
like work of his life. Here he did not
devote his time wholly to the favored
ones, but into the depths of poverty and
suffering he went, carrying his message
of life and love, and establishing a mission
where these unfortunate ones might be
taught not only of their Savior, but also a
means of making their temporal life more
endurable. In this work he felt he must
go to those in greatest need, so in response
to Matt. 26:36, he found the key to a great
work for the Master, that of bringing light
to those, who for some transgression of
law were in such utter darkness. Out of
this grew his prison work in Indian Terri-
tory. Day after day he and his loving,
capable wife visited these unfortunates in
their various prisons, before they were re-
moved to Ft. Leavenworth, trying by kind-
ness, forbearance and love to bring to them
something of what they had lost. When
the frail body could no longer execute the
mandates of the untiring will, at home, he
would pray for the wife who worked in
his place. During this time fifty-six were
either brought to Christ or reclaimed. Of
these he baptized eight in the little lake on
the reservation at Leavenworth. So weak
was the body he would have to rest be-
tween times.

Later he did some work in the Chicka-
saw nation.

For three years he carried around the
frail, sick body, never giving up but many
times having to go to bed until better.
Finally upon the advice of his physician,
he decided to go to a little farm in north-
ern Texas in the hope of benefiting his
health.

The little church at Quanah hired him
for full time. He preached four Sundays,
two of them from his chair, he being too
weak to stand. During this short time
four confessed their Savior.

The day of his death he had felt bet-
ter, and had expressed a desire to take
charge of the services the day following,
but was dissuaded by his friends. He had
prepared for a ride, however, and was just
ready to go to the carriage when the sum-
mons came. A thought of his loved ones,
as he murmured the name of his son, John,
a quiver or two of the closing eyelids, the
lifeless body fell back into loving arms
and the soul was with its God.

It is useless to try to measure the influ-
ence of such a life. It reaches too far into
eternity to be marked by those who live
in the little moment we call time. But
we should thank the dear Father who has
made such lives possible, and rejoice that
they are both for time and eternity.

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